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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

LUTHER WROTE HIS NINETY-FIVE THESES ON A LARGE SHEET OF PAPER, WRITTEN FROM TOP TO BOTTOM. ON THE DOOR OF THE CASTLE CHURCH AT WITTENBERG. HERE ARE PORTRAYED THEIR STARTLING RECEPTION AND THE PROFOUND INTEREST THEY CREATED

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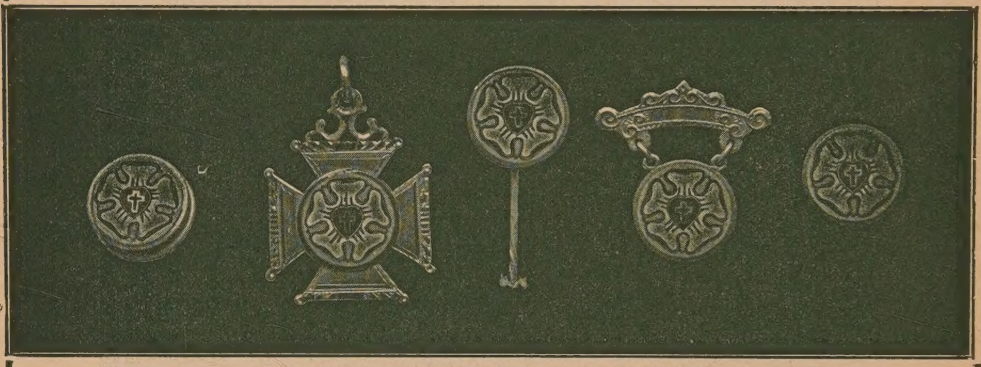

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Luther League Review

Luther League of America

Twelfth Convention at Toledo, Ohio, August 15-17

BY MISS MARY ST. JOHN.

ANOTHER biennium has passed into history. As the Luther League of America we have reached our majority. We are of age. We must say with St. Paul, "Now that I am become a man, I have put away childish things."

As we stand upon the threshold of the Quadri-Centennial Celebration of the Reformation we return thanks to our Heavenly Father, that we can lay, as trophies at His feet, a broader vision of service; a better educated and deeper consecrated laity; a more evident spirit of co-operation on the part of the many members of our Lutheran household of faith.

The Twelfth Convention of the Luther League of America had its setting in a veritable hotbed of Lutheranism, for Toledo has one hundred Lutheran churches in its borders, while one-tenth of its population is Lutheran.

Mr. C. T. A. ANDERSON, CHICAGO, ILL.
President of the Luther League of America.

With the exception of the Grand Rally, all the sessions of the convention were held in the beautiful and spacious St. Lucas Evangelical Lutheran Church, Rev. Hugo Hamfeldt, pastor.

This church has the rare distinction of having in its possession a German Bible which was duly signed and presented to them by Emperor Wilhelm on the occasion of their twenty-fifth anniversary. This beautiful Bible was on exhibition in the parsonage, where it was viewed with much interest by one and all.

"You will do better in Toledo" was the challenge which the convention city flashed into our faces and which goaded us on. A banner attendance of 285 accredited delegates and 336 registered visitors; the devotional hours characterized by a deeply religious fervor; the highly inspirational and educational tone of the papers and addresses; the distinctive promptness and dispatch of the business sessions, coupled with a charitable spirit in discussion and debate are only a few of the many features which attest that the challenge was not in vain.

The District League of Northwestern Ohio was a host "given to hospitality." They did not deem it sufficient to see to every minute detail which would contribute to our comfort and pleasure during the days of the Convention, but they did much more to make our stay profitable.

They invited all delegates and visitors to accompany them on a trip on the steamer "Greyhound" to Sugar Island, at the mouth of the Detroit River, where the day following the Convention was delightfully enjoyed. The Luther League of America was an appreciative guest.

The Convention theme, "Lutheran Co-operation," was based upon Gal. 6:10; John 17:22, 23, and Article VII of the Augsburg Confession. About this topic the addresses and papers of the Convention hinged. A plea for "the unity of the spirit and the bonds of peace in the essentials" marked every utterance.

We were reminded again and again that we Lutherans of America have "a common name, a common history, a common task and a common Christ."

Knowing that "Divided hands shall never hold the sceptre," we were exhorted to approach the "Quadri-Centennial" agreed upon this slogan, "In essentials unity, in non-essentials liberty, and in all things charity."

First Session

The opening Liturgical Service was conducted by Rev. Hugo Hamfeldt, pastor loci, assisted by Rev. W. H. Knauff of Canada.

Mr. E. Augustus Miller, president of the Luther League of America, presided.

After the rendition of L. Florio's "Rejoice, Ye Daughters of Zion" by St. Lucas' Choir, Prof. C. L. Schnitsker, director, the following addresses of welcome were delivered:

The Hon. Mr. William Beatty, director of the Public Welfare Department, extended most hearty greetings in behalf of the city of Toledo. Mr. Beatty said:

I know it is customary, in the welcoming of Conventions, for our officials to deliver to them a key, and with this key to inform you that you are at liberty to open any home, or in fact any place and be sure in the event that you shall, by some means or other, transgress the laws of the city, that you may speak to this man or that man, and the fact that you are in possession of the keys will warrant your release from any trouble in which you may find yourself. Happily this is an audience that does not need any such information.

I like the spirit that dominates this organization and which has dominated it since the time of its inception until now. While I am not a member of it—gladly do I say I am a member of another denomination—I cannot help but be impressed with the spirit of the man and men who founded this denomination, and I would that we, as citizens of Toledo and as citizens of other cities in this nation of ours, could say, as we meet the affairs of life, "Here I stand, I cannot do otherwise.' Stand as Martin Luther stood, four square to the wind; as did Gideon and his band, every man—and I add every woman—stand in your places. If we do this what an influence for the Master and for the doing of the things that are for good can be exerted in our various communities.

This Church stands for good. It stands different, I say, from many of our congregations in that from its organization until to-day it has ever kept steadily in mind—and has not been tossed about by every wind that came along—the same faith in the Father of us all that has been for the great good of our communities.

With your educational institutions, with the effort that is put forth for the building of missions, the care of the little ones, it has been a steady march of progress which is gratifying to every lover of the right.

I like your topic which appears upon this program, "LUTHERAN CO-OPERATION," and along the same line which I have just spoken, what would this great nation of ours be if the spirit of co-operation were exercised as we have the power to exercise it? How much could be accomplished if we would all come up to the privileges which we might enjoy of co-operating with each other and doing all the good we can.

I gladly welcome all of you. I take the liberty of speaking for the citizenship of Toledo, and I trust that as you leave us you will carry with you pleasing thoughts of the people whom you shall meet in this good city during your stay. WELCOME.

Rev. Hugo Hamfeldt felicitously welcomed the delegates and visitors in behalf of the churches of Toledo, saying in part:

St. Lucas Congregation, by special resolutions, bids heartiest greetings and cordial welcome to all our esteemed delegates and visitors. We feel highly honored by your presence and are decided to make you feel at home with us. Next to the honor of having welcomed the General Council to our church for one session, three years ago, we consider this event the highest distinction in the history of our congregation, and while at that time the past and the present of our beloved Lutheran Church were meeting each other, it is on this occasion the present and the future that join hands. Extending herewith the freedom of our congregation to you we are looking forward to receiving from you in exchange inspiration and youthful enthusiasm. What we give we offer with all that German "Einigkeit" and all that American cheerfulness that is within us, praying for you and us and our beloved church at large that the fruits of this Convention will be growth in evangelical grace and an extension of Lutheran forces, through and to the glory of our Lord Jesus Christ.

And we all, the Lutheran population of our fair city, especially the pastors and congregations of the General Council and General Synod, we all with one consent, bid you a most hearty welcome to Toledo. The Lutheran colors are flying and Luhteran hymns are thrilling the air. The atmosphere of Toledo is filled with Lutheranism. To-day a Lutheran hospice was dedicated by the Joint Synod of Ohio. These very days the Synodical Conference, the largest Lutheran body of our country, is also meeting in our city. Let there be a peaceable, blissful rivalry! May they all do well in all their work. But we "will do better in Toledo." There and here, old and young, let us be united, let us all be one in owning our gracious King and crowning Christ our Savior Lord of all!

The District League of Northwestern Ohio extended happy greetings through its president, Mr. Harry Loehrke, who said:

Ever since preparations for this convention were begun the District of Northwestern Ohio has shown great rejoicing and feels highly honored by being able to entertain an organization as great as the Luther League of America. It can be truthfully said that your presence here during this convention is indeed an inspiration for our own members to even try and do better than they have in the past.

Fellow Leaguers, it is with the greatest honor and pleasure that I am able to bid the Luther League of America welcome. Not in a matter of fact way, nor as we would answer an expression of appreciation but with all the sincerity that the word implies, we welcome you. Although we are strangers in a general way, we are all of the same household of faith. That spirit which dwelleth within us is of the same teaching, so that we should have that same feeling of brotherly love toward one another like the love of Christ. Lutherans of the twentieth century, we are assembled here as from the north, south, east and west, from Canada, and all parts of the United States, on the eve of the Four Hundredth Anniversary of the greatest even in the history of our Church, the Quadri-Centennial celebration of the Reformation. This is a fitting prelude to this great celebration. I extend to you all, in the name of the District Luther League of Northwestern Ohio, a most hearty and sincere welcome.

Dr. William C. Stoever, chairman of the Executive Committee, ably and fittingly

responded to these greetings. Dr. Stoever said:

So much has been said and so well said in the words of welcome that it is difficult to meet it in the way of thankfulness. So many people in this world receive a kindness and forget their manners. We, as young people of the Church, as Christians, should be ready at all times to show that we have a thankful spirit. We came into this with everything to show that the people of Toledo, whether they be Lutherans or not, are glad to see us and certainly we ought to feel that we are beginning our Convention with God's blessing because everybody is with us and for us.

We are glad the city of Toledo has placed us in the hands of the Department of Welfare, for we know, hearing the words which have been so kindly spoken by the head of that department, that we will be well cared for as far as the city can care for us, and we will feel free to use the streets, and if need be, the houses of this city for our comfort and blessing. But we hope when our stay here is over that there will be no one in that department or any other department of this city to find fault with us because we have not walked uprightly before God, and show by what we have done and said that we are truly his followers, and careful of our acts and words.

We rejoice in what the pastor of this Church has said and we come with a feeling of timidity because these resolutions seem to expect so much of us. Are we to bring enthusiasm and inspiration into the Church because of this meeting? Are we to be helpers in the unifying of our Church?

We thank the members of the District of Northwestern Ohio for their kind invitation and for their kind attention prior to the Convention and for those services we know you are ready to render us and

We thank this congregation and other Lutheran Churches and other Churches of htis city, God's people who come to welcome us in His name. If we are to do our whole duty in this subject of co-operation, if we are to be helpers in this great movement we must do our duty at this Convention. What is expected of us? We cannot accomplish great things unless we get to work. There are two things which are absolutely necessary for us to do if we are to cooperate in the work of the Church, yea, if we are to extend the work which has been begun and which is now going on. There are two things, I repeat: the first is INFORMATION, and that is what the Luther League of America is trying to do, to bring before the young people of the Lutheran Church the fact that we need information and a fuller knowledge of God's word, a fuller knowledge of our Church and its workings, a fuller knowledge of Missions. Let me say in passing that at dinner tonight I heard that in the State of Pennsylvania two young ladies have offered themselves to the foreign work who have been led to the resolution by what they have learned in the Luther League. There is another thing besides information. Information is good as far as it goes, but there must be consecration. A gentleman, in talking to me to-day, said, "We are losing sight in this country, of the sacredness of God and the duty which is laid upon us to do God's work." Consecration. You and I were consecrated to him when we were confirmed in our churches, for we then took upon ourselves to do His will. If we are truly informed and truly consecrated we will have God's help in everything we undertake in His name and we will never fail.

You probably have noticed that the committee which has charge of the arrangements for the Quadri-Centennial work during the next year has asked for a motto. Some one has suggested one. Let us take this as ours, as young people of America: UNITED AND FORWARD.

While the offering was being received, Mr. Doan Vinson rendered as a violin solo, Ruff's "Cavatina."

The keynote of the Convention theme, "Lutheran Co-operation," was masterfully sounded by Dr. J. Henry Harms, president of Newberry College, Newberry, S. C. Dr. Harms spoke with earnestness and conviction on his subject, "The Unity of the Faith."

My Friends: It is a good sign of the real needs of our great Church when Lutheran people and Lutheran pastors and Lutheran theologians are giving their time to the consideration of the things that make us one rather than the things that make us many. We are entering an era of constructive Lutheranism in America. In power, in world potentialities of service there is hardly any church that is the equal of our own. The more I see of it, as I go about, the more I see the hidden power of a mighty service that is sleeping in this agent that men call the American Lutheran Church. We have the power in numbers. The power of loyalty is there. The power of love is there. The power of God is there. And when once this agent is roused from its sleep of self contentment and shall break asunder the cords of schisms that bind its hands and feet there shall be let loose on this nation such an influence for good as men have not seen since the days of Jesus and His apostles.

Unity does not mean uniformity. If it did we would have none of it and indeed we could have none of it because it is unethical and it is impossible. We want no tyrannous uniformity. I like that line in the Augsburg Confession about Unity of the faith, "And to the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, rites or ceremonies instituted by man should be everywhere alike." There is hardly any question in this day as to the existence of such a unity or faith. The Rev. Paul Kraus of Pittsburgh, one of our successful pastors and writers, reported that he had addressed a questionaire to fourteen representative pastors and theologians from several different Lutheran synods in this country, and one of the questions he asked was this: Are there any doctrinal barriers existing between your synod and the several synods mentioned, sufficient to prevent organized co-operation? And to a man the fourteen representative men responded that so far as doctrine was concerned they were in agreement, and that a unity of faith does exist to-day as to the fundamental doctrine of God's word.

It is not uniformity we are after, we want the spirit of unity and concord and love. We want to see to it that more and more of the spirit of co-operation shall abide among us. God has made us different and we are bound to be different. We shall find it sufficient to hold together concerning the fundamental doctrines of the Gospel, and it will be sufficient in the united Lutheran Church of America that in essentials there shall be unity; in non-essentials, liberty, and in all things, essential and non-essential, there shall be charity.

Now, my friends, what are some of the characteristics of this unity? Consider these with me briefly tonight. First of all we have a common name. We are all LUTHERANS. We may be German, Danish, Norwegian, English, General Synod, Council, or Missouri Synod; some call us old Lutherans, some new Lutherans, but we are all Lutherans and we are all Americans. We are not all Republican Americans, we are not all Democratic Americans or Prohibitionist Americans, but we are all AMERICANS. By the grace of God we are American Lutherans and Lutheran Americans. A man does not have to be a perfect Lutheran in order to be a Lutheran. That is where we make a big mistake in this country. He has not got to be a Lutheran of a peculiar brand or of a peculiar section. There are nearly four million of people in this country to-day answering to that name, Lutheran, a great multitude of them marching together beneath a banner of common faith. So far as name can do it it puts all of us in the same column. We do not all get together in Doctor Carroll's statistical report, as he insists on classifying us according to our synodical affiliations. He preserves us every year in all our seventeen varieties. But in spite of the statistics we are all Lutherans, and by that historic name, that name that distinguishes us, by the blessing of the Father we are all tonight in this country potentially a united Christian multitude.

But not only have we a common name. We also have a common history. A four hundred year history. A history that identifies us as a people whose loyalty to the word of God has been unbroken dur-

ing all this time. Our Lutheran history runs like a binding cord through the whole fabric of the Lutheran churches in this country. A common possession. In my judgment the celebration of the four hundredth anniversary in the year 1917 will do more to reveal and vitalize the elements that bind us together, and do more to put in deserved oblivion the elements that have so divided us than anything that has happened in our history. God bless the celebration and speed it on. It is time for Lutherans to begin to feel the greatness of our legacy. It is time for us to find out and emphasize the traits that bind us together.

Not only have we a common name and a common history, we have a common task. Our greatest peril may be our pride, our pride in past achievements. Nothing can take the place of service in this country, and in the sight of God nothing can take the place of the actual doing of the things God has set us to do in this land, and the great danger is that we shall live in the past. Service to mankind. That is the foundation for our Church and any church. Usefulness to mankind. Nothing else is going to save our Church or any church from the rebuke of Him who said, "If you love me, keep my commandments." Our task in this age is to take this power we have, the power of man, the power of material possessions and use it in a telling way. We must remember, I think, that Christianity is a love, not a doctrine; not that we deprecate our doctrine. Christian religion—Lutheranism—is a love, not a doctrine. It is more than a doctrine. It is a great, living, human fact in the world. Our task is to live to bring back the world to God. Our task is to make this nation Christian in all its standards and ideals. Our task is to preach the gospel to those at home and those afar. Our task is to bind the wounds of the afflicted. That is the business of the Lutheran Church or any other church and the time has come for us to pray "Thy Kingdom Come" and then go out and work. As we are here in this great Convention let us try to learn to pray that the greatness of the task which is before our Lutherans may serve, in the providence of God, to bring together all the Lutheran forces of this land in an effective co-operation of Christian service. As I look back at that loyal monk, as I see him persecuted and cursed for Jesus' sake, as I hear him singing, in the midst of danger and the fear of death, "A mighty Fortress is our God, a sure defense and weapon," as I look back upon that picture I long for the time to come for a united Lutheran Church for better service. To my mind the greatest lesson in Luther's life is that death, in the performance of a mission is ten thousand times preferable to the life of a shirk. We want no shirks among the millions of Lutherans in this country. We want four millions of workers for the Kingdom.

Now last and best of all. Much as our name may serve to bind us; much as our common legacy of the past may serve to melt away our division; much as our common enterprise may help to draw us together, after all, my friends, the common Christ is more powerful than all. As men grow closer to Christ they grow closer together, close to each other. When Jesus set out to build his church he needed a principle that was different from all others, His Kingdom was to embrace all lands, satisfy all times. He must needs get a principle that would bring together the multitudes of the earth and teach all of them to call Him their common Lord. What was the principle he gave us? The principle of Christian love. He made himself the center of a group of eleven men, every man a different man. Eleven of them clinging to that great central figure of the group. Jesus sent the electric flash of His being into their hearts and that made them one. And that is the thing that is going to make us one—the love of Jesus Christ will make us one As men grow closer to each other they will grow closer to Jesus. The problem of the unifying of the Lutheran forces of America is not a problem for conferences, for conventions, not a problem for debates. The problem of the unification of the forces of the Lutheran Church in America is the problem of prayer to God. As men and women get down on your knees and pray for that time.

President E. Augustus Miller, of Philadelphia, then delivered his biennial message, using as his theme, "The Family Likeness." President Miller said:

I am glad it is so late because it will compel me to make the President's address short. Two years ago, down in the City of Baltimore, when you met in your convention, after your speaker had left the Convention and had tried to impress upon the committee that he would absolutely not accept an office, you elected him your president. Now under these circumstances he could not do otherwise than make his word good, so he forthwith sat down and wrote his declination and sent it to the Executive Committee. That committee has been considering that declination from that time to the present and has helped itself to the thought that it had a president. While I have not considered myself as entitled to the title of president, yet at the earnest solicitation of the Executive Committee and in a time of weakness on my part I consented to come here to this Convention and preside, and therfore it is for this reason that I am here in this office. I have performed no official duties during the past two years. And therefore I have nothing to report in the report of the President and yet the Luther League has gone on and has grown, which makes us see that the Presidency is not such a great office after all. It has increased and grown without a president. May I say that the honor and credit of that fact is due, not to the office of president, because you had none, but to the office of the General Secretary. Like that little brook that runs on forever, Secretary Kuhns, in spite of the fact that the Luther League of America has had no official president, has been doing his work and has increased the league. We owe all credit to that man, not only during the past two years but during the past years of the existence of the Luther League of America, and I want to speak a word of gratitude to him for the duties he has so faithfully performed which have resulted in steady growth in the Luther League. Now, for almost a quarter of a century, ever since the origin of the Luther League of America, this man, who has been and is today the General Secretary, with a small band of men and women, have been the leaders and directors of this movement. For almost twenty-five years a single group of men have taken the leadership and they are no younger than they were then. I say it gives us some cause for concern to know where are the young men to take the place of those who are growing older. After twenty-five years of service this man should be allowed to retire and there should be men to take these positions. May I suggest one or two things necessary in order that these young men may assume the leadership. First, they must be constructive men, but they must be conservative as well as constructive. In the second place, they must be strong in their Lutheranism. They must interpret Lutheran to mean more than that which the branch of the Church to which they belong stands for. In the third place, they must be men of conviction. They must be those who see in the Luther League a movement having but a single object having but a single purpose, and they must scatter to the winds what the purpose and the object of the Luther League is and what may be accomplished by it. A single purpose and a single object and that is that the young people of our Church shall be educated to know the Church and knowing the Church shall love and serve her. Now where are the young men and the young women who possess these qualifications to assume the leadership. God give us such men and such women so that the League may go forward to the glory of our Church and the glory of her Kingdom.

There has been assigned to me a topic "The Family Likeness." I am going to say one or two words about the Family Likeness. Dr. Harms has named just the thought I would like to impress upon you tonight. There is a family likeness. There are those who would probably like to deny this. You cannot deny the family likeness. We have a common heritage. Our name is one. There are lots of Millers in the world. I suppose if we traced it back we would discover ourselves to be of one family. Therefore, we are a family by reason of that name which we bear. So we should call ourselves Lutherans, and let us be broad enough to interpret that word rightly. There is a family likeness. There are characteristics about us; there are those things about us which we cannot deny if we would and these make us one family. There is another thing which makes us one, one family in Lutheranism—this great family that we call a Lutheran family and that is our faith, the Augustana. Now there are those who may inter-

pret a little more strictly; others who have possibly added to it or subtracted from it, yet we have one common faith, the Augsburg Confession, and having one faith we are bound to be one family and our family likeness cannot be disputed, cannot be denied. Call ourselves by whatever surnames we please we are still Lutherans and as such we are members of one family.

Dear friends, the greatest celebration which can take place in the year 1917 is not the gathering together of an immense amount of money. It is not the erection of monuments. These are good, these are necessary. But there will be a greater celebration than can be brought about by all these things, if this family, having sympathy one with the other, shall co-operate in the common cause. You remember how it was in the old days in Scotland. When they had their clans how when one of a clan was disturbed by one of another clan there was a gathering together of a family. We have an illustration in modern times down in the mountains of Kentucky. We have these family feuds. If a wrong is done to one of the family it is taken up by the whole family. May this celebration in 1917 bring our Church together as a family in order that we may co-operate, co-operate in the prosecution of the great work which has been given us to do as a Church. God grant it for his name sake.

After the President's address, Mr. Julius J. Blair sang as a solo Mendelssohn's recitative and aria from "St. Paul," "Consume Them All."

This selection, together with all the music furnished by the Convention Choir, was of an exceptionally high order and of such purely devotional character as to inspire one and all to say with the Psalmist, "I will sing praises unto Thee, O Lord, with my whole heart."

The inspiring addresses, the soul-stirring music, the excellent attendance and the manifest interest and enthusiasm at the opening session were harbingers of what proved to be in store for those loyal Luther Leaguers who were enough concerned about their "King's Business" to meet together and, under His guidance, to devise plans for the extension of His Kingdom.

After the closing services, the District League of Northwestern Ohio tendered a reception to the delegates and visitors in St. Lucas' Parish House, which served admirably to make strangers feel at home in Toledo and to get acquainted with each other.

Second Session

The devotional service, consisting of the "Morning Suffrages and Song Service," was conducted by Rev. E. A. Trabert, of Lima, Ohio.

Under the leadership of Rev. Trabert, this half-hour devotional period, preceding each business session, was very helpful and fostered the brotherly spirit which prevailed throughout the Convention. Again and again this remark was heard, "I never attended a convention which was characterized by more sincere devotion."

After President Miller had declared the Convention open for business, Mr. Herman Hinckforth, chairman of the Convention Finance Committee, presented a gavel on behalf of the District League of Northwestern Ohio. Mr. Hinckforth said: "The Luther League of America has not had a gavel, so this Convention thought at this time it would be very appropriate to present such a gavel to this body." Mr. Hinckforth then read the history of the West Camp Church, from whose wood the gavel was made, a sketch of which is published in the August issue of the LUTHER LEAGUE REVIEW.

President Miller responded as follows: "In behalf of the Luther League of America, I desire with thankful heart to

REV. LUTHER M. KUHNS, OMAHA,
General Secretary, and now Literature Secretary of the Luther League of America.

accept this gavel from the Northwestern Ohio District League. The history attached to this small piece of wood is remarkable. May it be an inspiration to all of us to be faithful to our appointed offices and at our appointed time—even as these early settlers in this country went through hardships and persecution for the sake of establishing a church. This is a dictator. A president does not amount to much, but the gavel amounts to a good deal. When the gavel sounds on the table it means business, and we are going to use this with all the dictatorship, quality and power that it possesses, and yet in all kindness and love. We thank the District League very much for its kindly consideration in the gift of this gavel, and we promise it shall not be misused by us."

A rising vote of thanks was tendered the District League for this gift.

The following committees were appointed: A committee on papers, resolutions and reports; a committee on nominations, to consist of one delegate from each State or provincial organization represented, the member to be selected by the delegates themselves; and an auditing committee of three.

Rev. Luther M. Kuhns, general secretary, presented his biennial report as follows:

To the President and Members of the Twelfth Convention of the Luther League of America:

Another milestone is reached. It is the twenty-first. October 30th and 31st, 1895, in the First Church, Pittsburgh, the Luther League of America was organized. The record of the years is gratifying.

Today we are holding the Twelfth Convention of the Luther League of America. During the present biennium the work has been larger, and has been attended with better results than ever before. There has been manifest enthusiasm. There is every reason for continued success and an aggressive forward movement.

The following record of achievement since October 1st, 1914, should be stimulating to every Luther Leaguer. The activities reported comprise the operations of Local, District and State Leagues.

Local Leagues Grow And Work

The activities of the Leagues have been quite varied. The following are some things that the local Leagues have done: Provided teachers for Bible classes; held cottage meetings; remembered the "shut-ins"; maintained a Sunday nursery to enable mothers to attend Church services; conducted Lenten Bible study classes; aided their Churches in securing organs; installed lighting, heating and water plants or systems for Churches and parsonages; supplied Lutheran literature for Public Libraries, Y. M. C. A. Reading Rooms, hospitals and other institutions; gave a portrait of Martin Luther to a Public Library; arranged to place "The Quadricentennial Edition of Luther's Works" on the shelves in a Public Library; started a library composed strictly of Lutheran literature; furnished the Church an individual communion service; provided an altar reredos; placed altar cloths on altars; purchased hymn books for the Church, Church furniture, the Church's winter coal supply; tithed their incomes; contributed to Orphans' Home, and a Rescue Home; collected and distributed food, clothing and money for the needy; contributed to local Church extension work, for war sufferers, and for the relief of German Foreign Missions; stirred up a missionary spirit and active work for Inner Missions; supported native students and workers in India; contributed to the support of Home Missions, toward portable chapels, to the local current expenses and general improvements, toward new churches and payment of interest on Church debts; placed windows in the new Church took the initiative in erecting a new $30,000 parish house; took charge of the mid-week prayer service during the pastor's vacation; assisted in the regular evening services of the congregation; worked among students, resulting in many confessions for Christ; gave successful receptions to the students, welcoming them to make the Church their religious home during their attendance at College. One society reported that in seven years it had raised for the Church $1385.75, of which $666.98 was contributed to local expenses.

League Helps Young Men Decide for the Ministry

Many members of the Luther League have been stimulated to enter the Gospel ministry and the work of the Deaconess. No agency of the Church other than the League has been so prolific in furnishing candidates for the ministry and deaconate, one State League alone reporting fifty-four candidates for the ministry. A gratifying feature of the Luther League work is to be greeted again and yet again by, "I am in the ministry because of what the Luther League has done for me," or "I am a deaconess because of the influence of the Luther League." Several of our Luther Leaguers have entered active service on the Foreign Mission Field. These are not isolated instances. This is the constant reported influence of the Luther League.

Gains

Luther Leagues have been organized in various sections of the Church with eighteen members and up, where we had no representation before. There is a growing League sentiment in sections of the Church within states where such sentiment had not been prevalent before. From November 1st, 1915, to March 11, 1916, thirty-two Luther Leagues are reported to have been either organized or reorganized. In the same period eight Junior Leagues were organized. A local League three months old reports 110 members. In one state we have twenty Leagues with membership ranging from 100 to 242. In a recent campaign one League reached a total membership of 100 and another added ninety new members. One of the newer Leagues reports a membership of over 375, and this in a congregation heretofore closed to us, and where the membership of the former Young People's Society was less than forty. All are still growing.

Steady gains in average attendance at Luther League devotional meetings are shown. The reports show attendances ranging from twenty-five to above eighty-five. Some of the local Leagues report a gain of ninety per cent and we have a record of Leagues increasing their attendance at devotional meetings as high as 100, 300, 500 and 700 per cent.

Junior Leagues

An important part of League work is that of the Junior League. In many states much interest has been taken in this branch of the work. The following is typical of the Juniors. A Junior League is reported as contributing $50.00 for a window in the new Church; another has organized a choir of seventeen voices; and another had a two weeks' "camp" which was a pleasant outing for the Juniors. Junior Leagues are reported with memberships ranging over 100. One Junior League reports an attendance of over fifty at their regular meeting. Others have done proportionately well.

Encouraging Comments

Expressions regarding the activities of the Local Leagues indicate the spirit of the work. A pastor writing of his League reports, "Both material and spiritual progress." "Renewed interest and enthusiasm," "A growing attendance at devotional meetings," "Large increase in membership," "Sunday evening meetings particularly well attended," is the unanimous voice. One pastor reports "The attendance of the Sunday evening meetings has been trebled during the past year." Another writes, "The League is in a flourishing condition. There is excellent attendance at all its meetings and an effort is being made for better results during the year."

These particulars do not exhaust the record of the Christian activities of the Leagues. They are simply striking examples of the helpful agency of the Luther League in its legitimate sphere.

Features of District League Work.

District League activities show increased interest. An enthusiastic Extension Committee in one District is on the alert for applications for membership. Another has appointed a Committee on Efficiency, and still another has begun the publication of a monthly bulletin. Several districts are interested in active work in Inner Missions, and one District gave $150.00 for Inner Missions. Another gave money for work among students; one District arranged for a "track and field day meet" under the regular rules for amateur athletic meets, and the same District reported a successful skating contest. These are the first events of the kind arranged by any League. Successfully conducted League banquets, excursions and other social features are reported. Two District Leagues held a joint field day and picnic. A feature in another District was a "union picnic" of its Local Leagues, at which several hundred Leaguers, representing all the different local societies, were present. Another District held a successful sectional "Rally" attended by the District officers. A District planned a series of meetings for a few months which have proved to be a great success. The result has been that two Leagues were added to the District. Several District Leagues are making efforts to organize State Leagues. Other Christian activities might be added.

One District reports 150 delegates present at their Convention; a Convention of thirty-three Leagues reports 184 delegates; a District Convention of eighteen Leagues reports an attendance of 193 dele-

gates. District Conventions are reported having an attendance of 225, 250, 275 and 375 delegates. One District of thirty societies had 310 delegates and still another 750 delegates and visitors. One District reports full delegations of all Leagues present. One District reports eleven pastors present, and another District reports all pastors present. A larger number of pastors have been present at the recent Conventions than for several years.

A District of twenty-five societies reports a gain of ninety-six members; and another of sixteen societies reports a gain of 118 members. A District of thirty-four societies reports an enrollment of over 1500 members, and another of fourteen Senior and five Junior Leagues reports a total membership of 1390 and benevolences amounting to $1,035.88. Gains in District League membership are reported and the Conventions have been "Largely attended and marked by a devotional and earnest spirit."

Reports from all quarters indicate that the District Conventions have been the largest and best these Leagues have held, with much interest and earnestness of spirit. These reports call attention to the Districts' "Decided progress" and "Increased activity." The "Revived interest and enthusiasm," "The spirit and quality of the papers and addresses," and "The good work done" are among the things noted. Comments upon these District meetings indicate the prevailing spirit of the work: "Most successful year in the history of the District"; "Greater progress, interest and enthusiasm in the League in the past year than ever before." The general outlook is more encouraging than for years.

Practical Things the State Leagues are Doing.

The reports of nine State Leagues show commendable progress. One state has effected a thorough reorganization on a basis in harmony with the suggestions made by the "Model Constitution" as adopted by the Luther League of America, and another will do the same. State Leagues have exerted themselves to revive disbanded Local Leagues and to stimulate interest in weak District Leagues. Also they have proposed the holding of "Inter-Convention" rallies by Local Leagues located near together. Two small State Leagues have inaugurated a "campaign of publicity" by securing new subscribers to the Luther League Review, and one of these State Leagues has secured 107 new subscribers according to the latest figures at hand. Another state secured at its Convention 100 new subscriptions to the Review. Two State Leagues have adopted resolutions asking for better recognition of the Luther League activities by the various Church papers. Several State Leagues since their conventions report a number of applications from new Local Luther Leagues for State League memberships. One State League gave through its locals $25.00 for Inner Missions, $750.00 for Foreign Missions, and for Home Missions and Church Extension $1,658. One of our State Presidents, has conceived the idea of reaching the hundreds of young Lutherans who leave their home town and Church, often going to the larger cities for employment or to be educated, by securing from pastors the names of their young people away from home. He intends to keep these young Lutherans loyal to the Church by putting them into touch with the Luther Leagues in the educational centers. The State Convention has endorsed this and the Leaguers in this state expect to come more closely into touch with all the Lutheran pastors and the young people throughout the state than ever before and will try to interest them in Luther League work. The California Luther League, in connection with the Pan-Pacific International Exposition, arranged with the officials of the Exposition for a Reformation Day meeting, which was a gala occasion for the Lutherans of California.

The State Leagues each report gains of from one to fourteen local societies.

The State Conventions have been larger, more enthusiastic and attended with better results than ever before. They develop new impetus among the members and from these Conventions the members are sent forth with renewed inspiration. One of the smaller State League Conventions had an attendance of 135 delegates and visitors; another State Convention had an attendance of 220 delegates exclusive of visitors; still another reports each of its seven District Leagues to have been represented by a full quota of delegates and that forty-one visitors were present.

At one of the State Conventions a predominatingly large number of men were in attendance. A feature of these State Conventions has been the large number of men present. A speaker at one of the Conventions said: "What an inspiration to look into the faces of such a solid phalanx of men." Another special feature has been the very marked increase in attendance by pastors. For several years there has been nothing like it. One small State Convention had twenty pastors present besides delegates and visitors. Officers declare that not for several years have the Conventions been so largely attended.

The following exhibits the work of the State Leagues for the present biennium so far as the statistics in the possession of the General Secretary admit.

Roll of the States

CONNECTICUT—Connecticut reports nine societies and one Junior League with a total membership of 477. Since September two Leagues have been gained.

IOWA—Iowa, with reports of two Local Leagues missing, shows 590 members in the State League. For benevolence and local objects, $904.15. For expenses of the State League for 1916, $52.00. Three new Leagues are reported as received into membership.

ILLINOIS—Illinois reports eleven new Leagues and one Junior. The Treasurer reported cash on hand $27.01 and a note for $96.50. Illinois has a total membership of 47 Leagues with 2,301 members.

INDIANA—Indiana reports fourteen new Leagues and one Junior, and a total membership of 556. This state inaugurated a campaign to increase its membership 50 per cent. over last year. Benevolence above the expenses of the State League, $1,405.08. Indiana gained 340 members in 1916. There was a gain in Leagues and memberships in 1916 of over 60 per cent. Two new District Leagues have been organized.

KANSAS—Kansas reports a gain of thirteen societies during the biennium. It has one Junior League. Kansas has a Junior League Superintendent. The average attendance of the Leagues over the state is 78 per cent. One-half the societies of Kansas reported a benevolence of $337.00. The Treasurer reported $125.40 received and a balance on hand of $33.03. Kansas has a membership of 843.

MICHIGAN—Reports the organization of two Luther Leagues.

MINNESOTA—Minnesota reports four Leagues admitted to membership.

NEBRASKA—Nebraska reports fifteen Leagues with 516 members. Six new Leagues were added during the biennium.

NEW JERSEY—Practical steps have been taken to put New Jersey upon a sound basis by effecting a complete reorganization of the State work. Committees have been appointed for this purpose and the League work of the State will be brought into harmony with the National movement. New Jersey reports one new Local League and two Districts organized.

NEW YORK—New York has 108 societies, 93 Leagues and 15 Juniors, with a total membership of 6,276. A gain of twelve societies is reported. The contributions for the biennium reported are for benevolence, $18,307.42, for local objects, $4330.52, making a total over and above the expenses of the State League of $22,637.94.

NORTH CAROLINA—A movement is under way to organize the League of the State of North Carolina.

OHIO—Ohio reports a total of 111 Leagues of which 7 are Juniors, with a total membership of 3,500; a gain of 10 new Leagues are reported.

OREGON-WASHINGTON—Oregon-Washington reports the organization of one new League. There are 2 District Leagues, and 13 Local Societies.

PENNSYLVANIA—Pennsylvania reports 308 societies with 13,379 members, 101 Junior Societies with 5,051 members, a total of 18,430 members. 21 new Leagues and 26 Junior Leagues are reported. Benevolences amount to $28,924.52 over and above State Expenses for the biennium.

SOUTH DAKOTA—South Dakota is exceedingly active and is growing. This state reports 725 members.

VIRGINIA—At a meeting of Local Leagues in Virginia, a committee was appointed of representatives from the Leagues present to organize a District League and subsequently to effect the organization of a State League.

CANADA—The Canadian League is in excellent condition. The League of Canada is developing young men and women in the service of the Master. Canada reports the organization of one District League.

SOUTH AMERICA—Within the last two months a Luther League of 12 members has been organized in South America by Rev. Ralph White.

PORTO RICO—Porto Rico reports six Luther Leagues.

CHINA AND INDIA—Correspondence shows that as the war in Europe has had an appreciable effect on Lutheran Missions in India and China, League work has followed the fortunes of the Missions.

Promising Outlook

A prominent layman who attended one of our State Conventions says: "I am sure that all who attended this Convention received some benefit to take back to their own Leagues. A great deal of enthusiasm was shown. I believe that this Convention will have a tendency to increase the membership in the State organization." An officer of one of the State Conventions writes: "The Convention was one of the best in the history of the organization. The spirit was fine, the program timely, the speakers excellent; the conferences instructive, the hosts unusual; all of which made an ideal Convention." One of the State Presidents writes: "The Convention showed an increased interest in the State Luther League work. It showed that a number of young people in the congregations were anxious to do something and that only a little encouragement is needed to set them thinking, praying and working." Another State President writes: "There was a great deal of work done and much remains to be done for the State League. We expect to do something this year to push things." The President of another State League says: "This year's Convention has been by far the biggest and best since 1909. The papers and addresses were above par. They showed careful thought and preparation. The enthusiasm shown was remarkable and the discussions were better than I ever heard. It was the best Convention, in my mind, I have been privileged to attend. The large attendance and deep interest taken by delegates proved that our Luther Leaguers are wide-awake to the call of our Church for service. We had a large number of pastors present." Another State President states that "The pastor of the Church in which the Convention was held tells him the people thought the State Luther League Convention was the greatest meeting of Lutherans ever held in their church and that it had stimulated the local activities immeasurably." The President of another state says: "The outlook for the State Luther League is a very hopeful one. I have been actively associated with this Luther League for over twelve years and knowing as I do its history pretty thoroughly, I am impressed with the belief that it has reached a stage of permanency and stability in its work, which gives assurance of more helpful things to come." Another State President writes: "The excellent Convention gave a broader view of the work in this section. The strength of the State League depends upon the strength of the individual societies and it is my plan to use every means to educate our Leaguers so that in the future we will have more intelligent workers. The spirit of the Convention was one of earnestness and sincerity and a determination on the part of delegates and visitors to serve God more faithfully and take more active part in the Church and Luther League work in the future. I look for a very blessed and successful year for the League work of the State." The President of another State League writes: "The sixth milestone of the State Luther League has just been passed. During these years of its activity the State League has become a well established institution whose permanency is no longer questioned. Its influence is being felt with telling effect and interest is increasing. The Sixth Annual Convention was a decided success. In point of attendance it was excellent. All the sessions were full of interest and enthusiasm and our outlook is encouraging." Still another President writes: "Among the things that struck me as most favorable was the increased personal work being done, the new ways and methods of doing Luther League work, and the increased willingness to sacrifice time for efficient work. Further, the interest taken by the young people in the Convention and the welfare of the State League, and in signifying their willingness to serve on committees and to do any other work that they can. I am sure that most of the Leaguers have the service of the Master at heart in the advancement of His Kingdom among young people. The Luther Leaguers throughout the state are realizing more and more their responsibilities as Luther Leaguers and toward the Church. They are aware of the fact that the future of the Lutheran Church depends upon them and that it is in the Luther League that they get training."

Applications for Membership

The application of the Provincial Luther League of Nova Scotia for membership in the Luther League of America was received June 14th, 1915. They have been received into membership by the Executive Committee pending the endorsement of this Convention.

Under date of December 18th, 1915, I received the application of the Detroit District Luther League for membership in the Luther League of America. They have been received into membership by the Executive Committee pending the endorsement of this Convention.

Summary

The organizations effected during the biennium and reported are as follows: State, 1; Districts, 4; Locals, 129.

General Conditions of Luther League Work

The Luther League is gaining in its hold upon both the pastors and people as the Young People's Society in the Lutheran Church. Such splendid showings indicate that the Luther League of America is fulfilling its mission, fostering the spirit of loyalty and stimulating greater activity in the Church. The growth and increased efficiency of the Young People's Society and their advance in the work of the Church has contributed in no small degree to the general welfare of the Church. Facts like these cited are an inspiration to "Pray and Work."

With a connection with the Luther League of America, as a member of its Executive Committee, dating from its organization on October 30 and 31, 1895, and since November, 1902, as General Secretary, it has been my privilege to see in League work wonderful growth and development. It is appropriate to call attention to the present excellent condition of the Luther League. At no previous time in its history has it been so active; nor has there ever been so encouraging a period.

In presenting this report, I congratulate you upon the practical work the Luther League has accomplished for the Church in equipping and qualifying a trained laity; upon the League's present effective working force, and substantial organization; and upon its wide extension beyond the United States into Canada, Porto Rico, India, Japan and China. When conditions are considered as they are, and as they can be known only to the Executive Committee, this growth and development has been exceedingly wonderful. The Luther League is the positive contribution of the Lutheran Church in America to the Lutheran Church of the world.

On October 3, 1915, I tendered to Mr. E. Aug. Miller, as President of the Luther League of America, my resignation as General Secretary, requesting that it take effect January 1, 1916. Contrary to my personal wishes, and under my protest, at the insistence and earnest solicitation of the Executive Committee, I have continued in the discharge of the duties of this office until the present.

In retiring at this time from the position of General Secretary, I take this opportunity to express my deep appreciation of the honor conferred upon me and I am grateful for the confidence reposed in me. I assure you of my unabated interest in this important work of the Church and in your continued welfare and prosperity.

Respectfully submitted,

LUTHER M. KUHNS,
General Secretary, L. L. of America.

Omaha, July 10, 1916.

The treasurer, Mr. P. Walter Banker, presented the following report:

There is no doubt, however, that the per capita system is the best thing yet devised for the raising of the moneys necessary for the League work. Under the report of the Finance Committee we offer the evidence supporting this statement.

With the assistance of the Assistant General Secretary about one thousand circulars were sent out, in addition to about four hundred letters soliciting subscriptions. Your treasurer also answered about four hundred letters of various kinds during the biennium.

The desire seems to be general to have all the Con-

stitutions of State and District Leagues conform to the National Constitution on finance.

Our report is submitted herewith:

TREASURER'S REPORT

Receipts:

Dues	$3,037.03	
Contributions from individuals	535.50	
Contributions from organizations	371.11	
Offerings Baltimore Convention	85.35	
		$4.028.99
Balance on hand Sept. 15		27.59
		$4,056.58

Expenditures:

Rev. Luther M. Kuhns' salary	$2,155.00	
Rev. Luther M. Kuhns' expenses	116.38	
Harvey Hodges' salary	1,344.00	
Harvey Hodges' expenses	77.13	
Postage	12.00	
Stationery and printing	14.70	
Typewriting	10.00	
Transportation expenses and expenses Baltimore Convention	266.62	
		$3,995.83
Aug. 7th balance		$60.75

Bills Unpaid:

Rev. Luther M. Kuhns' salary acct.	$285.00
Rev. Luther M. Kuhns' expense acct.	970.52
Harvey Hodges' salary acct.	336.00
	$1,591.52
Miscellaneous items	25.00
	$1,616.52

Mr. Paul B. Mattice, statistical secretary, submitted the following report:

To the Luther League of America:

We are now to consider the achievements of the biennium closing and to plan for the future. The hour is pregnant with hope. Our lives, our race, our nation and our Church may in some measure be influenced and guided by our action here.

The present system of gathering statistics may not be entirely satisfactory. No system will be wholly successful as long as a consciousless responsibility rests upon those in official positions. Appeals of our state and district secretaries all too often fall on responseless ears. Nevertheless the triplicate postcard system of gathering statistics from our local, district and state organizations is growing in favor. A failure to secure data from local reports is often furnished in the district for state reports and vice versa. The post card system originated by my predecessor and simplified two years ago is becoming better understood and to some extent more popular, as the recent campaign for data has proven. This report is based on information received since May 1, 1916, and was furnished by 308 locals, 20 districts and 14 state organizations, a total of 342 reports.

The Luther League of America is an extensive organization. Hundreds of persons are depended upon in reporting the state of our society. Some disappointments are to be expected. We have, however, every reason to feel deeply grateful to Almighty God.

SUMMARY

Number of state organizations	12
Number of district organizations	38
Number of Senior organizations	749
Number of Senior members	21,935
Number of Junior organizations	125
Number of Junior members	6,286
Total number members	28,261
Total amount of money contributed	$32,023.98
Total amount of expenditures of statistical secretary	$43.22

Very respectfully,

PAUL B. MATTICE,
Statistical Secretary.

Dated August 16, 1916, Toledo, Ohio.

Mr. P. Walter Banker, chairman of the Finance Committee, reported as follows:

The total receipts from the per capita for the biennium were a little in excess of $3,000, an average of about 5c. per member annually, an increase in four years of 2 5-8 c. per member annually, the last report of the Treasurer at Albany showing an average of 2 3-8 c. per member.

The receipts from other sources were contributions, from individuals, $535.50; from organizations, $371.11; from other sources, $85.35, which, with the balance from last year of $27.59, make a total of $4,056.58.

This makes an increase of nearly $1,200 more than the League has received for any one biennium, and an increase of $1,500 for the average.

The president appointed committees as follows:

Resolutions—Rev. G. F. Gehr (chairman), William Mearig, I. S. Runyon, C. T. A. Anderson, Rev. M. J. Bieber, George Rapps, Clara A. Sucher, Susan Grauer, Rev. C. A. Portz and Miss E. Lentwein.

Auditing—C. C. Eisemann (chairman), M. H. Frey and Florence Stern.

MR. P. WALTER BANKER, WILKES BARRE, PA.
Treasurer of the Luther League of America.

Nominating—Rev. M. J. Bieber (chairman), Nova Scotia; Rev. W. H. Knauff, Canada; L. A. Wilke, New York; O. C. Rohde, Ohio; G. W. Rapps, Wisconsin; Max Wallberg, District of Columbia; William Menges, Pennsylvania; H. R. Wagner, Michigan; Rev. Charles Bream, Indiana; C. C. Eisemann, Illinois; Rev. G. H. Trabert, Minnesota; Rev. J. A. Leas, Oregon-Washington.

The first paper of the Convention was presented by Professor Henry G. Deininger, of Philadelphia. "Strong," "practical,"

"suggestive," "instructive," "inspiring," were the apt epithets applied to this paper as well as to all the excellent papers on the program.

Professor Deininger spoke on "Luther League Co-operation," and said in part:

Co-operation is as vital to the success of the Luther League as the circulatory system is to the human body. Vital as co-operation is in any organization, still more so is it in the Luther League. The League exists only to assist in developing the Church to its highest point, and in bringing about the full fruition of the Church's work.

Co-operation is action with or together for common benefit. Co-operation places responsibilities and duties on each of the parties to the co-operation. The lack of appreciation of such duties and responsibilities is the cause of much hindrance to League work. Too often the relation is looked upon as being one-sided only. The member who asks, "What do I receive from the League?" and is unwilling to bear his share of the task of making the League a success; or the local League which wonders what are the benefits of connection with the District, State or National Leagues, when it fails to do its share of the work of the general organizations—these fail to realize their responsibility.

The plan of organization of local, District, State and National Leagues assumes definite co-operation along the entire line. A weakness at one point lessens the value of the work. The influence of strong national, state and district Leagues is almost nullified by a weak local League. It is not the mere upbuilding of a great organization that is the end of this great movement of young people, yet a strong, enthusiastic organization will be apt to accomplish its object more readily than a weak one.

To this end the members of the League must increase its membership, see that only proper officers, committees and delegates are appointed or elected. They must see that those inexperienced in League work are taught, trained and urged by education to assume the leadership of the League.

On the other hand, the local League must meet promptly, properly and to interest, enthuse and hold loyal its members, and distinct efforts must be made to interest the members in the District, State and National organizations and urge participation in its conventions. It should hold joint meetings, outings or celebrations, and to do all that is possible to stress the bigness of the League and its importance to the Church and to develop the true League spirit.

The District League must co-operate with the locals by endeavoring to further the work within its geographical limits. Its officers must by conventions, by visitations, by sectional meetings, rallies, conference, or by model League meetings, see that weak Leagues are strengthened, that new ones are organized, that the best methods of League work are presented, and that the requests and directions of the National and State organizations are urged upon the locals. The District and State Leagues are clearing houses of ideas and sources of enthusiasm and education.

The National League also seeks to guide, direct and assist the Leagues in accomplishing their work and to plan means for furthering the organization and of larger and closer co-operation with the Church.

The National League has on its side given us the REVIEW, the TOPICS, the Reading Course, other League essentials, and the secretaries with their splendid work.

Has there been full co-operation on the part of the local, District and State Leagues?

The REVIEW has a circulation of 8,000 copies, but the League has about 60,000 members.

What about the financial co-operation to carry on these excellent press products and other activities? They are invaluable in League work, yet the apportionment of some State, District and local Leagues remain unpaid.

So long as a local League remains in connection with the general bodies it is bound by the action of those bodies. Those organizations have adopted the apportionment plan and that action binds all of its members. Surely it is wrong for an organization as well as an individual to neglect or refuse to pay its just debts.

The National League is in debt several thousand dollars owing to unpaid dues. This debt remains after some funds were raised by subscription and after men, who guaranteed certain amounts if the Leagues did not raise the funds, were called on to pay their guarantee. I understand they were called on to do the same last year.

It is due the men who spend their time, energy, ability and money in the work of the National League —due them that we co-operate and relieve them of the worry of League finances.

Surely our great membership, by co-operating in October and November, could clear the debt and add 5000 subscriptions to the REVIEW.

The Leagues have raised thousands of dollars for other church work and rightfully so, too, but let us realize that we must, on our honor as the great Luther League of America, clear these debts and see that hereafter we uphold the financial side. This is co-operation within the organization and this co-operation is absolutely essential.

Without the League the unit of co-operation in practical work is the local League. Above it in District, State and National the co-operation is extended in methods suggested, directing lines of study and of investigation, education of the members in the work of the Church and its problems. The endeavor is made to enthuse and invigorate the local leagues to the accomplishment of work in the local Church and in general under the guidance and control of the pastor and governing body.

The national, state and district leagues, being non-synodical, should not enter upon work of synodical nature. This has been accounted by some to be the League's great weakness. Experience is proving it to be the strength of the movement.

In just so far as the district league tries to co-operate by entering on work along a synodical line it limits its growth and development to that line.

Let me repeat that it is the local league that co-operates in the practical work of the Church. Who is able to estimate the tremendous co-operative force that is continually at work in these local leagues?

Not only in leagues but as individuals the leaguers are found at work on Church boards, mission boards, boards of education and publication. Take the report of your synodical body and check the members of boards and committee that are leaguers. The number may astonish you.

The nature of the co-operation of local leagues, of league members and of the indirect influence of the League spirit on the Church is such that it cannot be stated in statistical tables, but no group of people knows the value better than those here this morning.

Go beyond this—what men of the Lutheran Church in your community are active in the great inter-denominational movements — laymen's movement, Bible societies, student work and other great forward movements? My experience is that they are chiefly Luther Leaguers.

In what ways has this co-operation of the League with the Church been of value? It has given the Church:

I. A splendid organization of its young people.

II. An additional educational force with acknowledged excellent literature and methods.

III. A body of laymen and laywomen trained to active service in the Church, a number of whom have entered the ministry, deaconess and missionary work through the League's influence.

IV. This corps of workers is trained to organizing and retaining the young people within the Church.

V. It has instilled into the hearts and minds of the laity that they are definitely responsible for financial and other activities of the Church.

VI. It has unearthed a number of practical lines of Church work and has opened up others hitherto closed to the young people.

VII. It has been a mighty influence in the upbuilding of the forward movement of the Lutheran

Church. In two conferences covering almost the same territory with almost equal total membership, the one in which the League is active contributed $2.58 per member for benevolence in the year ending May, 1915, while the other probably with greater wealth in its membership, but which does not contain a single Luther League, contributed $1.11 per member.

Not for a moment do we claim that this is entirely due to League influence, but we believe that it has been an important factor in this difference.

VIII. It has given a number of laity trained for larger and general work of the Church. Of different synods, but accustomed to work together, these men and women have been a marked influence in bringing about the co-operation of the different synodical bodies.

Through its conventions and committees the League has brought those of different synods together, enabled them to meet, work together, plan and discuss on common ground. By emphasizing that which was common and not that which divided us, the League has enabled them to find that each has a common faith—the Word of God and unaltered Augsburg Confession, and that those of one synod are just as sincere, and pious in religious thought and just as burning and determined in zeal and purpose as those of another synod. It may seem strange to those new in this work to stress this matter, but this influence has been growing since the League's organization and is now one of the most important developments of League co-operation.

After the prayer and benediction by Rev. Harvey S. Lawrence, of Peabody, Kan., this session was followed by two simultaneous conferences, one for pastors, conducted by Rev. Paul W. Kohler, of Mansfield, Ohio, and one for officers and committees, by Mr. William Eck, of Albany, N. Y.

This Conference idea was an entirely new feature on the national program, and proved to be a pleasing and profitable innovation. Each of the four conferences had a special topic for discussion, and every moment was filled with a spirited interchange of ideas and a rapid fire of successfully tried out plans for greater efficiency in local Leagues. In the conference for Officers and Committees, Mr. Hess, of Pennsylvania, thus defined "a real League":

"Real Leagues are not made by men afraid
Lest somebody else gets ahead.
When everyone works and nobody shirks,
You can raise a League from the dead.
And if you can make your personal stake,
Your brother can make one, too,
Your League will be what you want it to be,
It isn't the League, my brother, it's you."

The topic of discussion for the Pastors' Conference was "Relation of Pastor to the League."

A résumé of the same follows:

Forty-seven pastors gathered in one of the rooms of St. Lucas' Parish House for this conference.

(1) In what way can the pastor make larger use of his League?

The relation that exists generally between the pastor and the League should be one of interest, and the pastor should not only be interested from an intellectual standpoint, but should be interested from his heart, and his interest in a large measure should be a matter of oversight and guidance.

Rev. Rangeler—At a recent Chautauqua meeting a play called "Publicity' was given and in that play two young men were trying to plant a great business. It was the manufacturing of soap, and very frequently while making their plans they would say, "Now, let us think," and one of them would step to the front of the stage and assume the attitude of deep thinking, and then they would think some more. Let us think, and then let us think some more. As pastors let us think a little more. This question means advance—advance ground all the time—and I think we as pastors can develop our League and make it a center for information and inspiration from which arms of activity branch out into service in all phases of Church work. Think, and then think some more.

One way in which a great deal of benefit would be derived would be if the pastor would have the leaders chosen for three months together for an evening and show them how to conduct our religious meetings.

The pastors can make a larger use of the League by having the League take charge of Church services in the absence of the pastor. This would solve many financial and supply problems.

By the Leaguers reaching out for other young people to attend the Sunday School and Church services. It takes the young to reach those of their own age. Personal workers are needed in the Church to build up the Church and this work can and ought to be done by the Luther League.

By not keeping the Luther League too much boxed up, and giving them a larger vision of the field instead of the local work that we are harping on so much. If you look beyond your own four walls and have a larger vision of Jesus Christ and the field, you will have a larger work of the Luther League.

In what way can the pastor adapt the League to the condition of the local Church?

Rev. Lawrence—It is of utmost importance to carefully study, analyze and understand the conditions that prevail in the parish in which one is working. It has happened that men have undertaken work in a parish and have been for some time in utter misapprehension of the real situation and because of misapprehending the real situation, they were not able to plan successfully for the utilizing of the forces of the Luther League. After knowing the conditions and studying the ability of the people, the pastor learns things that will show him how to apply the forces he has at hand for work devotionally and socially.

In what way can the pastor improve the devotional meetings of the League?

Rev. Bieber—The devotional meetings are the spiritual barometer of the League. If we fail here we fail entirely. Have the young people take part in the devotional meetings. The point is to prepare well. We have a program committee consisting of the pastor or his wife, the president of the League and perhaps one other person. These are to meet and appoint those who are to discuss the topics three months in advance. Our meeting is held after the Sunday evening Church service, which is held from seven to eight o'clock, and immediately after the Church service the president steps up before the people have a chance to go out and announces the hymn. After that some one else who has been appointed, reads the Scripture, and after that the discussion of the topic. Our people are very timid, but I always say, "If you can say but one sentence, say it." Then another thing, the pastor has a catechism and he asks questions regarding the doctrines of the Lutheran Church, the history of the Lutheran Church, great men of the Church, etc. We try to get everybody in the League working. Some say the topics are too hard. The topics are improving every year. The leaders want something that will require study and they will rise up to them, and they will themselves develop. Additional features to my mind are just as interesting. Have supplemental reading and give it to one who can read, and have him read even before the pastor. Then discuss the questions. We always ask for remarks. We never keep our Luther League longer than forty-five minutes. The service begins at eight o'clock and is dismissed promptly at 8.45.

In what way can the pastor improve the devotional meetings of the League? For the pastor to be there; be a part of the meeting, lead the meeting, control it and direct it in the right channels, then he will improve the devotional meetings.

In what way can the pastor quicken the devotional life of his young people?

Rev. Herrold—This refers to the private devotional life of the Luther Leaguer. We must give them something definite to do and tell them in what way to carry on their private devotions. I urged my people to read the New Testament. I urged them to read two chapters every day throughout the Lenten season, then they would have read the four gospels, and I found that ninety per cent. of the people are doing that, because I gave them something definite to do and a systematic way of doing it. Tell them what literature to use and they will not be looking around elsewhere for devotional literature.

Another pastor—The young people should be taught how to pray.

Another pastor—We must use the means of devotion, God's Word, books of devotion, prayer, but we must not forget the influence of our own life. Of all the mighty things, that is the mightiest of them all.

In what way can the pastor utilize the working power of his League?

Rev. Kennerly—The Luther League is all right and ought never to be changed. The old way. Using the Word of God. This will lead him first to know himself. And in the second place he must know the Luther League, he must know every boy and every girl. In the third place he must know what's to be done. If we do not know what's to be done, we will not be able to apply the working forces of the League. Fourth place, we must know who can do it. Not every boy and girl can do the same work. We must know who can do it. Fifth place he must impel the Luther League to do the work—not compel; the best word is "impel."

It is all essential that we educate our Luther Leaguers to think that their work is to be of the Church, not separate from the Church, in the interest of the Church. We should impress upon our young people that the Luther League is not something separate from the Church, but is a work within the Church, of the Church.

Let us as a conference request that our pastors become more closely associated with the work of the Luther League.

And may it be the consensus of opinion that the nature of the Luther League topics be unchanged in the future.

Closed with the Lord's Prayer.

"Increased Efficiency" was the topic of discussion for the Officers' and Committees' Conference.

Efficiency was defined as "Doing the right thing at the right time, in the right way, and in the right place," also, "To get results."

Some best things are thus recorded:

Mr. Eck—We want to be clear in our minds as to what efficiency is. The dictionary says "Efficiency is to get results." The object of this conference is to get results. The first item before us is to mention successful methods for developing (a) the local League. What in your mind would be a good method? It is absolutely necessary, for the success and further development of the work, that the local Luther League feels its obligation in connection with the Luther League of America. What do you think is a good method?

Mr. Rapps, Wisconsin—The Wisconsin State Convention ended Monday noon. At the Monday morning session the Resolutions Committee reported a resolution that we endeavor to get the Extension Committee to go out to the various parts of the State and develop various local Leagues. After the reading of this report one of our local members at Racine spoke to me. He said, I would be able to give you considerable of my time in the developing of Leagues. I said to him, that is the most valuable suggestion I have ever heard from a member of a League. He is a traveling man and gets into every part of the State. He will make inquiries regarding Lutheran Churches, etc., and thereby get all the information possible. I think that was the finest idea given at any convention. He is a member of the Extension Committee and it will save the League of Wisconsin great expense.

Mr. Charles Fuhr—I would like to call attention to the fact that we are dependent upon the Luther League of America for all our literature and topics. I think the local Leagues can be made a mighty factor if they will support to the utmost our literature department of the Luther League of America. Urge the members to subscribe to the LUTHER LEAGUE REVIEW, *subscribe* to the TOPICS. The Luther League of America cannot enlarge the Luther League as we would like them to do without help.

Mr. Eck—Get the local organization and its members interested and that will carry to the District and the District to the State.

Mention successful methods for developing (b) the District League.

Mr. Wilharm—We suggest the methods commercial firms use in keeping touch with their trade. They emphasize advertising. A commercial firm keeps in touch with the local trade, keeping informed as to the best goods to present to the public. We can follow the same principle by informing the Leagues of the work going on in the District, the work going on in the State, and the work going on in the National organization. In our District we aim to carry out this plan by sending out, frequently during the year, presidential letters, advising them of our State and National Conventions. Also anything of interest going on in the District which should be brought to the attention of the local organizations. We also try to keep in touch with the pastors and congregations where the work has not yet been organized.

Mr. Eck—When the Luther League work was started in the Albany district, through the Mohawk Valley we had one of the most efficient men we have ever had in the Luther League movement, Mr. A. C. Close, whose daughter is here with us today. He was connected with the Albany News Company and he had a certain territory which he covered. He never lost an opportunity where there was a Church to do good work. He would make it is his business to arrange a meeting with the pastor of the Lutheran Church and in that way he practically organized the original Albany District Luther League. If you have any men connected with your Churches and organizations who are traveling men, and if you can get them to use their influence in that way, I can guarantee you will get good results. The suggestion of using traveling men is a very good one, for they can use their time in the evenings if they are interested.

Mention successful methods for developing (c) the State League, as factors of the Luther League of America.

Easter—It seems to me we need more co-operation between the National Luther League and the State, District and local. It seems to me that blame should be laid on the National organization. They do not seem to give the proper respect to the State. The National organization does not seem to see the need of co-operation with the State organization.

Mr. Eck—I do not think the National organization is to blame. It seems to me the way we can get in touch with the National organization is to arrange our State Conventions so that the National officers can visit us in our conventions. Have the General Secretary at the State Convention. Then we have our Luther League of America represented. You can have him any time at the local Leagues if you want him, and also at the District. If each state would designate one month for their convention, the National officers could pay them a visit. The New York State hold their convention in the month of May. The Ohio State Convention is held in June, on Augsburg Day or the Wednesday and Thursday nearest June 25th.

2. What should be done with officers who both neglect their duties and who do not and will not keep in touch with the League work?

Mr. Mearig—I think sometimes "an ounce of prevention is worth a pound of cure.' We should not be too hasty in putting men in office who have shown no disposition to work in the League and who care little about it, and then we will not have so many wrongs to right. I speak from my own knowledge. In a District League was a man who used to attend the conventions, and we would hear from him often upon the floor of the convention. They proposed his name as president. He accepted the office and was elected. He did absolutely nothing, and when we sifted the matter down we found that he was not even a member of a local League. He liked to go to con-

DELEGATES AT THE TWELFTH BIENNIAL CONVENTION LUTHER LEAGUE OF AMERICA, TOLEDO, OHIO, AUGUST 15, 16, 17, 1916

ventions and liked to be heard. I think we should use some care in the selection of our officers.

Mr. Eck—I believe if we have officers who do not do their duty, and through their neglect the organization suffers, we should counsel with them and see if we cannot make them see their mistakes. I do not believe we should throw the officers out. If they do not know their duties let us try to help them.

Mrs. Boedecker—In one local League in Chicago a president was elected by the young people who got together and decided they would vote for this particular young man when the time came. This party was elected president, and he did absolutely nothing during that year and the work was left to the secretary. It was not his fault that he was elected. Again, a man was put in office who could not handle it. He had too much other work to do. He was a good man. He took the office and as soon as someone else joined the League who would make a good officer he resigned. I think it is not always the fault of the member elected, as it is the fault of the people who elect him.

Mr. Eck—I would first say, Be careful in your election of officers and then if they do not measure up to the necessary standard, counsel with them.

3. The functions of (a) the District League.

Mr. Rohde—The function of the District League is to bring the local Leagues up to the highest standard of efficiency.

Mr. Eck—How many here are familiar with the handbook? (Few raised their hands.) You surprise me. I am surprised that so many have not seen the Luther League handbook and do not know what it is. This little book answers the next questions. You will find the answers on pages 34 and 37, under the head of District League.

4. The functions of (b) the State League.

Mr. Eck—The answer to this will be found on page 30 of the handbook.

5. In what way can we obtain better work from our committees?

Mr. Rohde—We can start in with the youngsters. Begin to use them on committees in the Junior Leagues, and when they get in the senior organization they will be able to do efficient committee work.

Mr. Eck—Change our committees from time to time. It is a good method to keep one or two of the old committee and add others. The new members who have not worked on the committee will get into the work and be able to do more efficient work after they have been under the training of those who have had experience.

6. What standard of efficiency would you recommend? The best is none too good for the Luther League?

Rapps—Every member should know the constitution of his society, District and State League.

Miss St. John—Every Luther League in the Luther League of America holding religious meetings.

Mr. Elmer Kuntz—I believe the highest efficiency should be that we live up to our motto: "Of the Church, By the Church, For the Church." We know the Church is of Christ, by Christ. and for Christ."

Mr. Eck—The standard of efficiency of a local organization is the religious meetings. A League that has religious meetings, uses the LUTHER LEAGUE TOPICS, whose membership is faithful in their attendance upon all services. Be a regular contributor toward missions and Church support in general. To sum up the whole thing, lead a godly life.

Third Session

After the devotional service, consisting of the "Evening Suffrages and Song Service," the first paper of the afternoon was read by Mr. Elmer A. Kuntz, of Chicago, who used as his theme, "Co-operation Increases Power." Mr. Kuntz said:

Great machines of tremendous power, performing herculean tasks, may of a sudden be rendered utterly useless by the failure of one small part of their wonderful mechanism. Perfect co-operation of the component parts has been interrupted and as a result their usefulness is destroyed and cannot be restored until the fault is remedied and perfect co-operation re-established.

Being confronted on every hand then with conclusive evidence establishing co-operation as a predominant factor of all progress, let us see how co-operation of effort affects the Luther League. Why was the Luther League organized? Was it not that a hitherto undeveloped field of usefulness was crying for organization in order that the power of youth might be utilized in the advancement of the things of Christ? The young people were in dire need of some interest in common to draw them closer together, and as their youth in most cases barred them from active participation in the more important affairs of their Church, it was essential that they be given some opportunity for service, and who will say that the Lutheran Church has not gone forward with renewed impetus, under the help which the Luther League brought to it. Efficiency in Church work like as in other lines of activity is attained only when co-operation of effort is secured. A vital part of the Church is its young people's societies, and if the Church neglects her young people and denies them a share in her activities, it means that the tender young buds of developing manhood and womanhood are left without nourishment other than that which they may derive from worldly and unchristian influences and which in time will serve to destroy the buds which were ready to unfold into beautiful and consecrated Christian lives.

The Luther League is not a self-centered organization, limiting its activities to its own circumscribed boundaries and striving only for glory and power for itself. It is in fact a great preparatory school, fitting young men and women for efficient service in all branches of Church activity. It acts as a magnet to young people and serves to draw them under the influence of God's Word. Eventually we see many of these young people sallying forth bravely and confidently to take their places in the ranks of missionary workers, Sunday School teachers and every department of our Church life, adding zeal and enthusiasm wherever they go.

And yet through all our Christian life there must be welded that strong chain of co-operative effort. Gratifying results are soon manifest when the co-operative spirit dominates our activities. Our common bond of Christian service becomes stronger, our faith and love toward one another becomes greater, dissension and strife disappear and a new zeal is added to our task. The wave of enthusiasm which naturally sweeps over a League as a result of the prevalence of this harmonic spirit grips all in its irresistible power and starts a genuine revival of the true Lutheran spirit.

Co-operation is a magic power. Let us all work and pray to hasten the day when a perfect spirit of co-operation may be stimulating our Leagues to increased activity in the great work that we have been privileged to engage in. Let us be imbued with that great sympathy and wonderful love which the sorrowing Man of Galilee so touchingly displayed during His brief life among those whom He had come to seek and to save. Let the life and teachings of Jesus Christ find new life and expression in the lives of the young people of the Luther Leagues of America. May God bless and prosper our work to this end.

Mr. E. A. Hieber, of Utica, N. Y., read a paper, using as his theme, "Co-operation Imposes Obligation." Mr. Hieber said:

Co-operation imposes obligation in the Household of Faith. There must be something fundamentally wrong with any household that doesn't co-operate, and we believe the Household of Faith is no exception. When we think of the vast possibilities which are before our Lutheran Church in this land and when we consider our handicaps in prosecuting the work, due largely to our disunion, how we long for a united Lutheran Church. But although organic union may be far distant, we can, we must, co-operate.

There are certain lines of activity where we could and should work together. The writer comes from a city where three different general bodies are represented, besides one independent Church, and where there is a Lutheran Sunday School Teachers' Association in which all are interested and working. This is but an example of what can be done in a local way.

The writer believes that if Lutherans had more of their treasure invested in the Church activities that their hearts would be in the work to a greater extent. It will be found that where a people are de-

voted to a just cause their efforts are crowned with success.

Take, for example, our forefathers who fought in the Revolutionary War; although the most powerful and best equipped military nation was arrayed against them, their devotion to the great principles of liberty and justice won for them their independence.

The same spirit is shown by the Moravians in their missionary activities. The result of their devotion is shown by their fruits.

The Luther League has been, is now, and will continue to be a great factor in co-operation among Lutherans in America.

Co-operation is a word which appeals to the writer greatly when it concerns the Lutheran Church, and we believe that every Leaguer feels the same way.

The League knows no synod or conference; it is not the offspring of the General Council or the General Synod or any other general body of Lutherans; it is the child of the Lutheran Church of America. The Luther League was brought into being for the purpose of banding the young people of our Church together irrespective of synodical affiliations, so that they might be co-workers in the Kingdom of our Lord Jesus Christ.

The League has not only accomplished its objects for the young people of the Church, but we believe is entitled to considerable credit for the sincere effort toward co-operation among the general bodies which is getting stronger every year.

The Church has a great responsibility; she must issue a warning note to the young, at the same time she must counteract these evil influences by endeavoring to keep her young people interested in the work of the Church. Some Churches have boys' clubs and girls' societies, and there young people are allowed to hold dances and card parties, play billiards and pool in their clubrooms, which often is the Sunday School room, this with the idea that it is necessary to cater to the young people's pleasure-seeking natures in order to save their souls for Christ.

A travesty indeed on the Church's function.

Yet some Christian pastors approve of such things, and those who dare to oppose are regarded as not up-to-date,—old fogies. Furthermore the Church offering a person something he can get in the world is like a physician trying to cure a man of dyspepsia by giving him the same kind of food that caused his illness but administering it under changed surroundings.

The best organization to keep the young people interested in Church work is a well organized and properly conducted Luther League. Where the League fails, the failure can very often be attributed to the inefficiency of its officers or neglect of religious meetings and overdoing the social feature.

In this brief paper we have tried to show that Lutheran co-operation places an obligation upon Lutherans; that the obligation belongs to the individual; that it means work for the individual. Also, that there must be devotion to the cause; the work must be done whole-heartedly. We have proven the Luther League a real factor in bringing about co-operation among Lutherans. We have contended that the Luther League has greatly helped to solve the problem of how to save the young for the Church.

Mr. George W. Smith rendered a solo entitled, "Consider and Hear Me," by Woohler.

The address entitled, "The Preaching of the Gospel and the Administration of the Sacraments," was presented by one eminently qualified to discuss such a subject, Dr. J. A. Clutz, professor in Gettysburg Theological Seminary. Dr. Clutz said:

In order to have the subject perfectly clear before our minds I think that it may be well to read this Seventh Article of the Augsburg Confession, on which my talk is to be especially based.

"Also they teach that one holy Church is to continue forever. The Church is the congregation of the saints, in which the Gospel is rightly taught and the sacraments rightly administered. And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments. Nor is it necessary that human traditions, rites, and ceremonies, instituted by men, should be everywhere alike. As Paul says: 'One faith, one baptism, one God and Father of all,' etc. (Eph. 4:5, 6)."

It seems to me that we ought also to take in connection with this the Fifteenth Article, which treats of Rites and Usages. It reads:

"Of Rites and Usages in the Church, they teach, that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holidays, festivals and the like.

Nevertheless, concerning such things, let men be admonished that consciences are not to be burdened, as though such observances are necessary to salvation. They are admonished also that human traditions instituted to propitiate God, to merit grace and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel."

And there is just one paragraph in the Twenty-eighth Article on "The Abuses" which bears more or less on the same general subject. It is this:

"It is proper that the Churches should keep such ordinances for the sake of charity and tranquillity, so far that one do not offend another, that all things be done in the Churches in order, and without confusion; but so that consciences be not burdened to think that they be necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in the public with her head uncovered, provided only that no offense be given."

Wonderfully sensible men, those old reformers were!

Now, without any further introduction, there are four things I want to say on this subject of "The Preaching of the Gospel and the Administration of the Sacraments," that seem to me to have a practical bearing on our work as Lutherans, and especially as Luther Leaguers.

The first is, that the right preaching of the Gospel and the right administration of the sacraments are the distinguishing marks of the Lutheran Church. I mean as distinguishing the Lutheran Church from other Churches or denominations. The Church must have such distinguishing marks so that it may be known and recognized as true, and these two things especially mark the Lutheran Church as over against other Churches. First, there is the preaching of the pure Gospel, or the right preaching of the Gospel. The Lutheran Church has always stood for this. It still stands for it today. Even the men of other denominations, the conservative men, are coming to recognize this more and more. They are coming to feel, and even to say, that in this country especially it is the Lutheran Church that must be depended on to stand firm against the "higher critics" and the advocates of a "New Theology" who are trying to eliminate from the Scriptures everything supernatural. It is the Lutheran Church in this country that must be depended on to hold fast to the pure Gospel as we have it in the Old and New Testament Scriptures, which we recognize as the Word of God and the only infallible rule of faith and practice.

So, in regard to the sacraments, the Lutheran doctrine of the sacraments distinguishes it, on the one hand, from the Roman Catholic Church, which goes to the extreme of making the sacraments works of magic which convey their benefits by the mere performance of them, without requiring faith in those who receive them; and from the Reformed Churches, on the other hand, which go to the other extreme of regarding the sacraments as merely symbolical representations of the truth. As over against both of these, the Lutheran Church stands between them with the truth. As over against the Reformed Churches, it insists that the sacraments are not merely symbolical representations of truth, but that they are true means of grace, channels through which God actually communicates His grace to those who receive them by faith. As over against the Roman Catholic Church, on the other hand, it insists that the sacraments are not works of magic which convey their blessing by the mere reception of them without faith, but that faith is essential to make them effective. Hence, I say that these two things are the distinguishing marks of the Lutheran Church.

In the second place, I wish to say that these are the identification marks of the Lutheran Church.

I am thinking now more especially of the identification of Lutherans as among themselves. Whether you belong to them or not, or approve of them or not, you know that all secret societies and great fraternal organizations, have certain signs, and grips, and passwords, by which their members may identify and recognize each other wherever they meet even though it may be as strangers in a strange land. So, it is important that the Lutheran Church should have some identifying marks of this kind by which a Lutheran may be recognized by a Lutheran wherever they may meet. Now, there are some Lutherans who would lay stress on nationality or language; some would lay it on Church polity and forms of government; some would lay it on forms of worship, and rites and ceremonies and matters of that kind. But none of these things are absolutely essential. Not long ago I heard of a lady who was visiting in a city some distance from her home. As a good Lutheran she went to a Lutheran Church on the Lord's Day. After service she went forward and introduced herself to the minister. She told him her name, and her residence, and also the name of her pastor. "Does he wear the robe?" was the minister's first question. To this minister the wearing of the robe seemed to be the identification mark of a good Lutheran. The really essential marks of a Lutheran, or of a Lutheran Church, are the right preaching of the Gospel, and the right administration of the sacraments. Where you have these you have a Lutheran, or a Lutheran Church, even though they may differ from you widely in some other things, such as "human traditions, rites, and ceremonies, instituted by men" which need not necessarily be everywhere alike, and which never have been exactly alike in all the Churches and at all times.

Then, again, these same two things, the right preaching of the Gospel and the right administration of the sacraments, are the permanent marks of the Lutheran Church. In nature, you know, provision is made for certain variations in the development of different species, in order that there may be an adjustment to climate and habitat, so that by these variations the species may adapt itself to its environment and secure its perpetuation. But there are always some essential characteristics of every species which ever remain the same, in spite of all the variations, and the advocates of a naturalistic evolution have never yet been able to produce a single case in which one species has actually been transformed into another species. In the Lutheran Church our theologians, from the beginning, and all through its history, have recognized two principles of development, the principle of conservation and the principle of progress. The principle of conservation seeks to preserve in the Church those things which are essential to its life and its healthful development. The principle of progress, on the other hand, seeks to provide for those changes and adaptations to changing times and circumstances which are equally essential to the Church's life and growth. These two principles have always been more or less in conflict in the Lutheran Church. On the one hand, there have been those who have held so fast by the principle of conservation that they would allow no room for progress or change, and have insisted that the Church must always remain absolutely the same and unchanged. On the other hand, there have been those who so emphasized the principle of progress that they were always straining at the leash, and wanting to make changes so radical that if accepted they would have completely revolutionized the very life of the Church, if not destroyed it. Now, in these two things, the right preaching of the Gospel, and the right administration of the sacraments, we have the essential and permanent marks of the Lutheran Church, which can never change. As true Lutherans, we must be ready to say with Paul, "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." And as true Lutherans, we must be ready to say the same thing of any one who would pervert the sacraments by making them either more or less than true means of grace through which, by means of external and visible elements, God actually bestows His grace upon those who receive and appropriate them by faith.

Now, in the fourth and last place, it seems to me that, in view of these facts which I have presented, these two marks of the Lutheran Church are, or ought to be, sufficient for Lutheran unity and co-operation. I say, mark me, for unity and co-operation, not for union. I am very ready to grant that if we would have all Lutherans brought together into one synod, or great organization, we might need to go considerably beyond this. But for unity, or oneness of spirit, and co-operation in work, this seems to me to be sufficient. I have never heard him say it myself, but I have heard Dr. Jacobs, of Mt. Airy Seminary, quoted as saying that "the full and hearty acceptance of Luther's Catechism is sufficient to constitute a man a Lutheran." I hope he did say it. It seems to me that these two things, the right preaching of the Gospel and the right administration of the sacraments, really include all of Luther's Catechism, and the essential truth of every article of the Augsburg Confession. Therefore, I say that these two marks ought to be sufficient for Lutheran unity and Lutheran co-operation.

The difficulty in the Lutheran Church, as intimated by President Harms last evening, has been that too many of our theologians in the past, and some, I fear, in the present, have been disposed to do for the Lutheran faith just what the old Jewish rabbis did for the Mosaic law. They drew so many inferences from the law as given by Moses, and added so many refinements of it, that it finally became a yoke which, as Peter said, neither the people nor their fathers were able to bear. So there has been a disposition in our Church to add inference to inference, and refinement upon refinement, and then to insist upon the acceptance of all these, as well as of the essential truth itself, in order that there might be Lutheran fellowship and co-operation.

A good many of our Lutheran pastors and Lutheran people remind me of the priest and the Levite in the parable of the Good Samaritan. When the poor fellow who had fallen among thieves lay by the roadside wounded and half dead, the priest came that way, and passed by on the other side. The wounded man was not a priest. Then the Levite came along and showed a little more interest in that he came and looked on the man. But he too passed by on the other side; the man was not a Levite. So we have some Lutherans, I say it in all kindness, who are such tremendous Lutherans that whenever they approach a Lutheran Church, or a Lutheran minister, who is not in every little particular of rite and ceremony and form and refinement of doctrine up to their standard of Lutheranism, they gather their skirts about them and with their noses high in the air pass by far on the other side lest they should be contaminated by contact with Lutherans who are not just exactly of their brand. It seems to me that where we find these two distinguishing and identifying marks of Lutheranism we ought to be willing to recognize each other as Lutherans and to co-operate in work.

In the house in which I live when I am at home we have four clocks that strike, and one that does not strike. I like to have a clock in every room that we use. I have them regulated so that they do not all strike at exactly the same time. That would produce confusion, and we could never know what they were striking. The kitchen clock I usually keep about five minutes fast. You can understand why that is. The clock in the dining room I like to have just right. On the stairway he have a grandfather clock. This is the one we get up by in the morning. This one I keep about five minutes slow. The clock in the sitting room, where we really live, and where we entertain our friends, we keep still slower, so that our friends will not feel that they are staying too late and must leave. Now, if I wake up in the night and wonder what time it is, and by and by I hear the kitchen clock strike "one, two, three"; and then a little later the chimes clock in the dining-room rings out its sixteen silvery notes, and then strikes "one, two three"; and then next the grandfather clock on the stair speaks out with sharp and ringing tone "one, two, three"; and finally the sitting-room clock, with a deep cathedral tone, rolls out its "one, two, three"; by this time I am pretty sure that it is three o'clock. But just suppose that they were all to strike different hours; how would I know what time it was? I would not know whether I was in bed or in bedlam. It seems to me that it is something like this in the Lutheran Church. The clocks do not all strike just in the same way. They have different tones, and they have different rates of

speed, but after all they all say the same thing, and that is the essential matter. So there may be differences of rites and ceremonies and forms of government and of worship among us. But so long as we all preach the same Gospel and administer the same sacraments, we are all essentially the same, and the variations in other things ought not to divide us or to set us to working one against the other. Last evening, as I sat there in the audience, and looked at this imposing figure of the Christ, standing with extended hands as if in the act of blessing, I was reminded of "the Christ of the Andes," that great collossal stone figure that stands on the boundary between Argentina and Chili as the sign and pledge of an abiding peace between the two nations. And so it seemed to me that we as Lutherans, preaching the same Gospel and administering the same sacraments, ought to be able to abide together in the spirit of unity and in the bonds of peace, and to work together under the blessing of our common Lord and Master.

The reports of committees followed.

Dr. William C. Stoever presented the report of the Executive Committee as follows:

Your Executive Committee has held four meetings during the biennium, one in New York and three in Philadelphia.

Pursuant to the action of the Baltimore Convention the salary of the General Secretary was fixed at $1,200 per annum and that of the Assistant General Secretary at $1,000. The expense accounts incident to these offices to be paid in addition.

Owing to the action of the Commerce Commission there was no further need for a Transportation Committee and the same was discontinued.

A resolution was sent to the Committee on the Common Service Book about to be published, petitioning it to include the Luther League Rally Hymn in its collection.

The District Luther League of Detroit and the Provincial League of Nova Scotia applied for admission to the Luther League of America and were admitted.

As our constitution made no provision to meet certain needs which arose from time to time, a committee was appointed to make such revisions and additions as it deemed necessary and will report at this convention.

Owing to the large deficit in the treasury the secretaries were instructed to refrain from travel in sections where the local organizations would not bear the expense.

The committee through the General Secretary has arranged for the holding of this convention and the presentation of its program, which they hope will prove a pleasure and a profit to all.

WM. C. STOEVER, Chairman.

Rev. L. J. Rockey, literature secretary, presented his report and that of the Literature Committee. They follow consecutively:

1915 ACTIVITIES.

During the year 1915 your Secretary sent letters to the presidents of most of the State and independent District Leagues in so far as he knew of the dates of their conventions. In each of his letters he recommended a wider circulation of the LUTHER LEAGUE REVIEW, a wider use of the TOPICS, greater interest in the Reading Courses.

Your Secretary is sorry to report that he has not issued a single certificate for the completion of Reading Courses—for the reason that he has had no applicants.

He has had various requests from scattered individual Leaguers for information as to how to conduct devotional meetings, how to use the devotional literature.

It is the opinion of your Secretary that this Convention should take into consideration this matter of a special Reading Course. If the Reformation is worth celebrating—and no genuine Protestant will gainsay that it is—certainly imperative it must be that the younger generations shall be well informed on that event. The Reformation is a challenge to the Twentieth Century Leaguer; and the celebration of the Quadri-Centennial should conduce to a Lutheran and general religious renaissance. Young Lutherans will never appreciate their wonderful heritage or awaken to their present-day responsibility unless they grasp Reformation principles. We should have plenty of proper literature.

Your Secretary is sorry to report that during the year 1916 he has done nothing for the Luther League of America. Because of physical illness he has been incapacitated for the first seven months of this year. He has not even acknowledged the correspondence of other officers of the League. He has not sent a single letter to the president of any State or District League.

In view of the above report and statements your secretary would respectfully recommend:

1. That through the activity of individual Leaguers and the officers of all local Leagues, and through the instrumentality of district, state and national organizations, a campaign or every member canvass be made to increase the circulation of the LUTHER LEAGUE REVIEW.

2. That our reading courses be brought to the attention of our Leaguers by the officers of all organizations.

3. That this Convention consider the letter and proposition of the Rev. H. R. Gold relative to the institution of a special reading course for the year 1917 or authorize the Literature Committee to prepare same; or in lieu of this the advisability of appending to our present reading courses any other books or a select bibliography bearing on the Reformation and its influence.

4. That this Convention consider the feasibility of printing special pamphlets or pamphlet reviews to be intended especially for devotional meetings on Reformation Topics or for Luther League Quadricentennial Celebrations.

5. That, especially in view of the fact that we stand on the threshold of the 400th anniversary of the Reformation when it behooves American Lutherans to place their Church in proper light in the eyes of the general public, Local Leagues be urged to place the American Lutheran Survey and other Lutheran periodicals into Public Libraries, and Y. M. C. A. and Y. W. C. A. reading rooms.

6. That Local and State Leagues place the Holmar Standard Edition of Luther's Works (10 volumes) into public libraries.

Respectfully Submitted,

C. J. ROCKEY,

Toledo, Ohio, August 16, 1916.

Your Literature Committee has deferred the publication of the revision of the Reading Courses because of the fact that the new edition of the Luther League Handbook could not be published for lack of funds.

Your Committee recommends that the Committee be authorized to prepare a Reading Course of four to six books with special reference to the Quadricentennial for the next biennium, a certificate to be granted for the reading of this special course.

Respectfully submitted,

I. SEARLES RUNYON,
CARROLL J. ROCKEY.

Rev. G. H. Schnur, topics secretary, reported as follows:

The keynote of this Convention "Lutheran Cooperation" has struck a tone that has been reverberating throughout the whole history of the Luther League movement. Our Literature, the LUTHER LEAGUE REVIEW and the LUTHER LEAGUE TOPICS have always been keyed up to the tone of Lutheran cooperation.

In circulation they have gone out among Lutherans of many types without ever flying to the breeze any synodical banner. How happy the thought that in this meeting on the eve of the great Quadri-Centennial we are meeting under this slogan so familiar to every Luther Leaguer.

The Luther League has its own distinctive field. It is not administrative, not evangelistic, not for political or civil reform, not a history club. Nor yet is it a Bible School or a Missionary Society. In its own sphere in the local congregation it has always been an educating agency, an organization for training and inspiration. True, it has its spiritual and social side; but its real part of the fulfilment

of the great spiritual objective of the Church is educative.

The Luther League Literature has been a real Leaven which has Leavened the whole Lutheran Lump. And in this literature, the LUTHER LEAGUE TOPICS has been a not unimportant feature. Indeed, the LUTHER LEAGUE TOPICS has stood in its own unique field for twenty-two years, a teaching force that has always been positively biblical and Lutheran. It was the pioneer publication of its kind in America. And in our own Church its circulation has gone beyond the organization of the Luther League of America. It is a source of gratification to us that our TOPICS quarterly is being used in some branches of our Church whose young peoples' societies are not in connection with the League and that thus the influence and teachings of the Luther League is ever broadening and becoming more effective.

Our more than two decades of experience in this work has convinced us that in the weekly meeting for the study of the TOPICS is found the central motive force of the whole movement; or, in other words, the heart and core of the whole Luther League movement is the LUTHER LEAGUE TOPICS! The TOPICS must, therefore, be selected, written and edited with care. For through these TOPICS we are training Lutheran Christians; hence every topic development must be soundly and distinctly Lutheran. We want our Luther Leaguers never to be ashamed of that which is positively Lutheran in our Church, be it the teaching of her doctrines, the story of her past, or the study of her ever widening work of the present.

Though we freely admit that the TOPICS are still short of the ideal, yet we claim that they present the very best literature for Lutheran young peoples' societies ever produced. They have always been conservative, churchly and helpful.

With the year 1917 we finish the second course of doctrinal topics based upon the Catechism. The biblical topics for the next biennium will be based upon the first chapters of Dr. Stump's "Bible Teachings." Many of his lessons are appropriate to the festival days of the Church year. As heretofore we arrange the schedule so that the whole scheme is correlated with the Church year. Most of the historical topics occur on noted anniversaries. During Epiphany seasons we study missions. Miscellaneous subjects are thrown in wherever thought best.

We report the themes for the biennium, first, topically; then follows the schedule of the themes as they are arranged week by week for the years, 1918 and 1919.

Rev. A. T. Michler, chairman of the Junior Work Committee, submitted the following report:

Since the fall of 1914, your Chairman was requested and assumed charge of the Jr. Pages of the REVIEW. It has fallen to his lot to be responsible for the arrangement and preparation of the Jr. Topics. The Topics furnished, began with the Life of Christ and continued through the Book of the Acts which gave a consecutive study of the lives of Christ and St. Paul, with a monthly missionary Topic.

The present plan of Topics is temporary. This plan will be followed until the Committee can arrange something more definite.

The publication of the Topics in quarterly booklet form was discontinued owing to such a limited use as to make their appearance possible only at a financial loss. The Topics were, therefore, published in the REVIEW.

The work of the Committee has been to encourage the formation of Boys' and Girls' Luther Leagues as per the action of the Baltimore Convention. We consider this the proper basis on which to carry on Junior work, as we have conceived it in the past. The Topics and other articles published have been arranged with this idea in view.

It is a pleasure to acknowledge, with the sincere thanks of the Committee, the excellent services of the various writers who so willingly and ably prepared Topics during the biennium.

We must take care of our boys and girls of today, if we want the men and women of tomorrow, we should have literature published which could be disseminated to those who would like to begin work but who do not know how to begin or what to do.

In view of the foregoing we would present the following recommendations:

After further consideration of the entire question of our Junior work your committee recommends that the Luther League of America revise the conception of Junior work adopted at the Baltimore Convention and establish the following as the standard of grooping for our future work amongst the boys and girls:

First—A junior Luther League—to embrace children up to eleven years of age.

Second—An intermediate Luther League separated into boys and girls Luther Leagues except where this is not feasible, which shall embrace our young people from eleven to sixteen years of age.

That the Committee be authorized to secure not less than $250.00 annually for the next biennium for the publication of suitable literature and for the further advancement of this work.

Third—Should this action be taken our plans for the topics for the next biennium are as follows:

For the Junior Luther League during 1917 we will provide twelve missionary topics, twenty historical and Biblical Topics and twenty moral and spiritual topics:

For 1918 we will provide permanent topics.

For the Intermediate Luther League it is our plan during 1917 to make use of the Senior topics adapting them to the use of this department, and for 1918 to provide for permanent topics.

Fourth—We recommend that the LUTHER LEAGUE REVIEW be requested to give for the use of this committee if practicable five pages in said publication to be used by your committee as follows: One page for editorial matter, one page for Junior Topics and three pages for Intermediate Topics.

Respectfully submitted,
The Committee, per
ARTHUR T. MICHLER,
Chairman.

The session closed with prayer and benediction by Rev. F. W. Richter, of Baden, Pa.

Fourth Session

Rev. Richard Schmidt, of Washington, D. C., conducted the Liturgical Service, assisted by Rev. J. A. Leas, of Portland, Ore., who offered prayer.

We enjoyed a veritable feast of soul-stirring music.

The Male Quartet of St. Stephen's Church rendered Robinson's "Be Strong" and Nevin's "Now the Day Is Over," while Professor Jonathan F. Rogers and Miss Charlotte Herbert sang respectively, Scott's "The Voice in the Wilderness" and Jewell's "In My Father's House Are Many Mansions."

All joined heartily in the congregational singing, the hymns, without exception, having been taken from the "Luther League Hymnal."

The address of the evening was ably delivered by the Hon. Henry W. Harter, of Canton, Ohio. Judge Harter treated his subject, "The Augsburg Confession in Lutheran Unity," in a masterful and scholarly manner as follows:

I congratulate the delegates upon their attendance upon this memorable convention. I say memorable because the mere fact that the theme of this convention is Lutheran Co-operation—the mere fact that you are all thinking about Lutheran unity, and how it can be effected, is a prophecy of a united Lutheran Church in America, as surely as the aboli-

tion movement was a prophecy of the overthrow of slavery.

The distinguished editor of one of our Lutheran papers, in an address delivered before the Lutheran Editors' Association upon the Influences and Tendencies that keep Lutherans apart, said: "We shall take up no time in trying to point out the advantages of a united Lutheran Church in America. We may certainly assume that we have all in our own minds reflected much on that particular phase of the subject and have come to lament the divided state of the Lutheran camp in this country, and the scattered condition of its working forces." This address was published at the request of the Association. Its endorsement by this Association seems to indicate an almost universal desire for Lutheran unity among these moulders of Lutheran opinion in this country.

On the 10th day of November, 1483, one of the greatest men that ever lived was born at Eisleben, Saxony. No man since St. Paul has affected the currents of history more than Martin Luther unless it was Christopher Columbus. The intrepid Genoese navigator was a romantic adventurer. Martin Luther was a moral hero. Columbus was a dreamer and an optimist. Martin Luther was a monk, a theologian, a philosopher, an idealist, a great religious reformer, a builder of character and a moulder of human destiny. Columbus discovered a continent. Luther restored to the world those principles of evangelical Christianity which were to give that continent civil and religious liberty and a Christian civilization.

The time has gone by for the vilification or detraction of Luther. Some of his contemporaries appreciated him and posterity holds his memory in reverence, as was shown by the many noble eulogies pronounced on him upon the occasion of the 400th anniversary of his birth. John Calvin wrote of him, "Luther is the trumpet which has aroused the world from its lethargy." A distinguished modern Presbyterian divine said of him, "No man—save the apostles—deserves so much to be held in grateful remembrance as Martin Luther. Remarkable alike as a man, as a Christian, as a theologian, as a Bible translator, catechist and hymnist, as the bold champion of the freedom of conscience, and as the chief leader of the reformation." Even some Catholic authorities acknowledge his great power, his lofty character and high purpose. A distinguished Catholic historian wrote of him, "It was Luther's overpowering greatness and wonderful manysidedness that made him the man of his age and his people. His opponents were colorless and feeble by the side of his transporting eloquence. They stammered, he spoke."

It is to Luther's credit that he not only was the founder of the Protestant Church, but he also reformed the Catholic Church for the Catholic Church of today, especially in America, is no more what the Catholic Church was before Luther nailed his 95 theses to the church door at Wittenberg than the England of James the First or Charles the Second, was the England of Queen Victoria.

I have said so much about Luther because of the influence of his genius in the production of the Augsburg Confession. As you all know, the Augsburg Confession was a brief and clear statement of the doctrines and teachings of the reformers prepared for and submitted by the electors, princes and estates of Germany to his Imperial Majesty, the Emperor Charles the Fifth, at the diet of Augsburg, June 25th, 1530. It contains the theology of Luther and the scholarship, polish and conciliatory spirit of Melanchthon.

The Augsburg Confession is the Magna Charta of Protestantism. It is the bill of rights of our civil and religious liberties. The Augsburg Confession is not only accepted by all branches of the Lutheran Church, but its great value is acknowledged by other Protestants. A distinguished Presbyterian historian wrote of it: "The Augsburg Confession will ever be cherished as one of the noblest monuments of faith from the pentacostal period of Protestanism. Its influence extends far beyond the Lutheran Church. It struck the key note of other evangelical confessions and strengthened the cause of the reformation everywhere."

The divisions in the Lutheran Church are really synodical rather than doctrinal. We believe in "One Lord, one faith and one baptism," and on this account there should be no insuperable difficulties in the way of uniting all branches of the Lutheran Church in America under one universal ecumenical advisory body.

In the present state of our business development in this country we hear a great deal about efficiency. There is probably no word more used or more misused than that at present. Have you ever observed how many so-called efficiency experts have no business of their own to which to apply their theories and systems? Claiming to be workmen they are often mere makers of phrases. The best definition that I have ever seen of efficiency is this: "Doing the right thing at the right time and in the right way." The wonderful growth of our Church in this country has given us added opportunities and multiplied responsibilities. One of the real questions which confronts our Church today is, "Are we doing the right thing at the right time and in the right way with our opportunities and our responsibilities?" He would be a presumptuous man that would maintain that we are. If we were we would not sometimes see two churches built where only one is needed, and none where the demand is urgent for one. This situation in the home and foreign missionary field has been somewhat improved by the co-operation of some of the synodical bodies, and would be entirely corrected by Church union.

The time for division in the Lutheran Church is fast passing and the day for a united Lutheran Church in America is dawning. When that day is fully come Lutheran Church union will be upon the basis of the Bible, the Augsburg Confession and Luther's Catechisms.

I like the motto which for so many years appeared upon the first page of the *Lutheran Observer*, "In essentials unity; in non-essentials liberty; in all things charity." I may be an optimist and a visionary, but I believe that if every member of the Lutheran Church in America would come with an open and unprejudiced mind to the study of the Bible, the Augsburg Confession, Luther's smaller Catechism, and Dr. Remensnyder's Lutheran Manual that there would be such a universal demand for Lutheran unity that Church union would soon be an accomplished fact.

Christ was no bigot. This is shown by many instances in his life, as for example his rebuke of John: "And John answered and said, Master, we saw one casting out devils in Thy name and we forbade him because he followeth not with us. And Jesus said unto him, forbid him not, for he that is not against us is for us."

It is important for Lutherans to stop quarreling among themselves about non-essentials and to unite in the great battle against sin—the battle which when won will put an end to all other battles, for there never was a war waged or a battle fought that did not have back of it as a cause, selfishness, wicked ambition or some other sin, upon the part of one or both belligerents.

Let us get together and give all Christendom the example and inspiration of a Church that can keep "The unity of the spirit in the bond of peace." Then may we all exclaim with the Psalmist of old, "Behold how good and how pleasant it is for brethren to dwell together in unity."

The session closed with prayer and benediction by Rev. H. A. Sperling, of Berlin, Canada.

Fifth Session

Rev. E. A. Trabert conducted the devotional service.

Mr. Louis A. Wilke, of North Tonawanda, N. Y., president of the New York State Luther League, presented a paper, using as his theme, "Seeking Common Interests." Mr. Wilke said in part:

Surely no more fitting subject could have been suggested by the committee than this one. At the threshold of the Quadri-Centennial of the Reformation, the Lutheran Church is more nearly one in interest than ever before in its history. Moreover, the Lutheran Church, whose one great interest is the evangelization of the world, has also a common interest with other denominations in spreading the Gospel of salvation.

Within the last decade the Lutheran Church has realized as never before that here in America she has a clearly defined mission to win the world for Christ. In this great undertaking every Synod of our Church has a share, and hence there is and should be a common interest in the work at home and abroad. In order, however, that any hindrances may be overcome in the development and conservation of this common interest, all the Synods of the Church must stand as one on those broad essentials and fundamentals which characterize our Church as truly catholic. Indeed in doing this our Church stands upon the foundation of Christianity itself. Too often have petty differences not only divided the Church, but also prevented that larger co-operation which would have resulted in greater progress and efficiency. We are safe in saying that there are no hindrances before the Luther League which cannot be overcome by Christian forbearance and patience. The Synods represented in its make-up are living on a more friendly footing than ever before in its history. Only recently the New York Ministerium has come to more liberal views in regard to the Luther League movement. This surely is a sign that the Church cannot afford to overlook the value of the Luther League as a solidifying element, as a means to keep alive a common interest in the Church and its activities. Although clearly defined lines have been drawn as to the manner and method of co-operation, nevertheless the co-operation is real and tangible. Our missions should not be confined in synodical bounds, but they are of, by and for the Church. As an evidence of this broader spirit which is animating the Church, witness the help our General Council is rendering the Ohio Synod in assisting in the work in India. Another thing in which we should have a common interest is in seeing that our Lutheran Church is thoroughly understood and appreciated by others. Too frequently in the past have Lutherans exchanged their birthright for a sectarian mess of pottage, and all because neither they nor those to whom they went knew and appreciated the Lutheran Church. There has, however, been a marked improvement in this respect in recent years. Lutheran consciousness has awakened, and the sons and daughters of the Church have come to appreciate the Lutheran Church and her mission in the world. Toward this better appreciation there has been no factor so potent as the Luther League. We are the Luther League of America and we can be justly proud of our history and achievements. But we ought not to become insular in our activities and spheres of usefulness. One day let us hope to see a Luther League of the world in which every land and tongue shall be represented. There is a great opportunity and great work before us. Prejudice has to be overcome, and the Luther League must show the Church that its objectives are possible of realization. This has been one of the criticisms aimed at our organization, and we must answer our critics. If there has been any failure to realize objectives, can it not be said of the Church itself that she fails to measure up to her ideal in effectiveness? Ideals are given us as incentives towards a goal. The Christian's life is never what it ought to be. We do not claim perfection for the Luther League. It is a militant organization fighting for the conservation and progress of the Church. And even though we may not realize our objective in this life, nevertheless, without an objective, without a plan or purpose, any organization will be a failure. Progress has been made in the Luther League in the past biennium. Every state reports advances.

If the Luther League is to be true to its motto no object of Church or congregational activity should be alien to it. Where there is a common interest there will be a common responsibility and loyalty. Hence no Luther League will shirk its responsibility, but show its loyalty in devoted, self-sacrificing service. We know that interest plays an important part in education. Interest the child and you can teach it. The Luther League must awaken and keep alive the interest of pastor and people. Finally, in reaching out the Luther League ought to be an agency for doing evangelistic work. Not that it should supplant the Church in this function, but there is no reason why it should not help in this great work. Let us never forget that we all have a common interest in the welfare of souls. God has made us only trustees of talents, gifts and wealth. We are co-workers with God in the great work of spreading His kingdom upon earth. Let us be earnest and conscientious in our work, and thus show forth the praises of Him who has called us out of darkness into His marvelous light.

L. A. WILKE.

Mr. Charles F. Sprague, of Lima, Ohio, who was to have presented a paper, "Loyalty and Co-operation Inseparable," telegraphed that unforeseen circumstances prevented his attendance.

Mr. P. Walter Banker, chairman of a committee appointed by the Executive Committee to prepare amendments to the constitution, presented the following report:

Amend Art. 8, Sec. 1, to read as follows:

The officers of this League shall be a president, first vice-president, second vice-president, a general secretary, a literary secretary, and a treasurer.

Article 8, Sec. 2:

The duties of all the officers shall be such as are usually incident to their respective offices.

The general secretary and the literary secretary shall officiate at all conventions. The general secretary shall keep a complete record of all the Leagues and societies in connection with this body, shall distribute literature giving particulars as to the organization of individual, district and state organizations, and shall promote as far as possible the organization of Lutheran young people in this country, performing these and all other duties as may be requested under the direction of and in conjunction with the Executive Committee. He shall have charge of all correspondence of the League.

He shall also collect and keep a record of the membership of the Leagues and societies in connection with this body.

Article 9 be amended as follows:

Sec. 1. There shall be an executive committee consisting of the president, the first and second vice-presidents, the general secretary, literary secretary, the treasurer and eight members to be elected at large, four to be elected at each biennial convention for a term of four years.

All bills shall be presented to this committee, and shall be paid by the treasurer only upon orders signed by its chairman and secretary.

They shall have power to execute, ad interim, any business that may be deemed urgent, and to consider matters for the welfare of the League.

They shall select the time and place of conventions, when not otherwise provided for, and make arrangements for the same.

They shall also have power to receive and pass upon applications for membership should they be presented ad interim.

That these sections shall be added:

Sec. 2. A literature committee.

Sec. 3. A Junior and Intermediate work committee, consisting of five members, whose duty it shall be to promote the Junior and Intermediate League work in the territory of this body.

Sec. 4. A finance committee consisting of five members, of whom the treasurer shall be the chairman, whose duties shall be such as relate to the finance of the League.

That Sec. 2 be amended to read and to be known as No. 5.

Sec. 5. A credentials committee consisting of one member from each State, territorial and provincial League in active membership, whose duty it shall be to examine and report upon all credentials of delegates and applications for membership.

That the following section be added:

Sec. 6. The president shall be an ex-official member of all committees.

Sec. 7. Any member of a local League connected with this organization may be appointed on a committee.

Sec. 8. The secretaries of all committees shall be required to furnish a copy of the minutes of each meeting to the general secretary within ten days after each meeting.

That Article 10 (qualifications) be amended to read:

Sec. 2. Officers shall be elected by ballot at the bi-

ennial convention and shall serve until their successors are chosen.

Sec. 3. Vacancies in any of the offices except the president and vice-presidents shall be filled by the executive committee.

Sec. 4. Should the presidency become vacant the first vice-president shall assume the duties for the unexpired term, and in the event of his inability to serve, the second vice-president shall assume the duties of the president.

The Executive Committee was instructed to define the duties of the literature secretary and the general secretary, and to offer the same as amendments to the constitution at the next convention.

The following resolution was then adopted: "Be it resolved that in consideration of the Quadri-Centennial of our great Lutheran Church, and the desire of the Luther League to take part in that celebration by providing for the advancement of the League to the standard which we believe can be attained, we, the delegates here assembled, agree to raise before January 1, 1917, an equivalent of 25 cents per member, the same to be raised by the Finance Committee, through the medium of the District and State organizations, for the purpose of meeting the outstanding obligations of the Luther League of America and also for promoting the progress of this work. This is to be known as the Jubilee Fund."

A motion by Dr. William C. Stoever prevailed that the fixing of the salary of the literature and general secretaries be referred to the Executive Committee.

The session adjourned with prayer and benediction by Rev. Bergner, of Cumberland, Md.

Following this session were two sectional conferences.

Mr. I. S. Runyon, of New York City, conducted the "Luther League Workers' Conference." "Increased Activity" was the topic for discussion.

Helpful suggestions gleaned from this conference follow:

Mr. Runyon: The subject of this conference is "Increased Activity." You all received, I suppose, with your convention literature a little announcement that was made in respect to it. That is my speech. I hope that every one who participates in this conference will keep in mind the suggestions made because I believe it is in line with the ideas of efficiency which have seemed to prevail in this convention. The first question before us is, "In what way can we best promote the work of the League in the Church?"

Mr. Banker: Pledge yourself to do the best you can for the League, and if we each do that we will interest others in the League. The first thing to do is to make yourself responsible for your share. Do all you can to advertise it. Stick by it every opportunity you have and interest others.

C. T. A. Anderson: Another vital point is to secure good, live active officers, if you can do it and get the active interest of the pastor. If you can do that you will have an active League and will do active work in your League.

Rev. Bierdemann: The fundamental thing is to know the purpose of the League in the Church. We have big ideas as to the purpose of the League. Let us know what the actual purpose is. Educate them for the Church.

Mr. Landmesser: I think the correct way to make the League a help to the Church is by using one hundred per cent. of the LUTHER LEAGUE TOPICS, wherein the doctrines of the Church are clearly defined.

Mr. Fetta: I think we should feel our responsibility. I feel that the Luther League must realize her responsibility in church work and feel we are an important part in the work of the Church. We must see that every Sunday School teacher is a Luther Leaguer so they can work with the scholars in the Sunday School.

Mr. Runyon: I have seen what I believe to be altogether too much of the effort to use our young people of the Church merely as a medium to filter money from their father's pockets. It is killing the goose that lays the golden egg. It is merely using the young people as a transmission and it is not a good thing. Let us educate the young people in love for religion and their fellow men and we will have no trouble in the future generation in getting money out of them when the Church needs it.

2. "In what way can we realize the larger possibilities of League work? In what way can we develop our resources?"

Rev. Koller: The pastor being in thorough sympathy with his League and the League being in close sympathy with the pastor. If co-operation means anything it is not simply the Church working together, but it is the pastor and his League in close, loving sympathy.

Rev. Anda: It is entirely possible for a pastor to take such an interest in the League that his personality will not be felt to disturb or interfere with the work of the Luther League, but that they will look for him and that they will desire his presence and if he is not present they will miss him.

Rev. Rangler: Educate the young people to know their Church, what the work of the Church is.

Rev. Rockey: I believe that I can send a telegram today to the president of my Luther League (he is not yet twenty) to take the service Sunday morning, and he will take the whole service from beginning to end and will read a sermon.

Mr. Runyon: Development along personal lines. We can develop larger possibilities of our League by educating our members in religion.

3. In what way can we best develop leaders?

Rev. Karkau: We can best develop leaders by letting them lead; not allowing a few to usurp the place of leadership.

Rev. Bierdemann: I think it is very essential that we pick out those who are capable of development. Not all are born leaders.

Rev. Rockey: We appoint two leaders, an experienced and an inexperienced leader. That trains the inexperienced. Work with your leaders; work with the timid ones, with the inefficient ones.

Mr. Runyon: Give the young person a chance to get hold of the idea before you put on him a duty which otherwise might crush him.

Mr. Mearig: Encourage them. They are naturally timid at first and need encouragement. Perhaps some of us remember when we first got up to speak in public; our knees smote one against the other. Do not make fun of them when they make mistakes. When we get older we do not care when they laugh.

Mr. Runyon: Give them a gradually ascending scale of work. Let the second task be larger—let it demand more of him than the first task, and so on up.

4. In what way can we make the devotional meetings "go"?

Rev. Bieber: Three things are absolutely necessary, in order to make devotional services "go." In the first place, a live pastor. Second, preparation, and third, execution. You cannot have a devotional service without the Topics. Have one appointed to read the Scripture and one to discuss the topic. Encourage your members to study the topic and if they can remember but one sentence it is something. Let members read clippings. Let the pastor have what he calls the pastor's catechism for five minutes. He can ask questions on doctrine. If you have the meeting after the evening service the people will stay for it. If you have it before the service, the young people will stay for service.

Rev. Koller: I believe a devotional service will "go" if we teach them and emphasize that it is a time of worship and devotion. I believe we lose out of our lives a great deal if we lose the spirit of devotion.

We cannot serve God unless we bow before Him in prayer, praise and adoration.

5. In what ways may the society help the pastor and also how may we help to improve the evening services of the Church?

Miss St. John: We have our Juniors and Seniors combine. We meet at the same time and we keep our Juniors under our training. We have a different leader for every Sunday evening. We develop our young leaders in that way. We find they will prepare papers and give oral statements of what is in the topic.

Some one: One thing our League needs more than anything else is people who will specialize in League work. Get officers in the League who will be able to devote their time to that one thing, and also the same with our devotional services. If they will prepare their topics just as the Sunday School teacher does we will find they will be capable of conducting a model devotional meeting. They will increase our attendance and benefit our League.

Mr. Runyon: Most of these things that have been brought to you have come out of the experience of the people. I believe there is very little that has come to us that is purely theoretical, if any. These things will work. If they do not work in your experience it is because you have chosen a wrong method. If you have a suggestion in your note book, when you get home put it into practice, and if it does not work do not give it up the first time you try it. Some one has made it work; you can. All you need to do is to find the right method to make it work. You may need to change it. You may need to adapt it to your local conditions; but the general, fundamental idea upon which it is based will work. Make it work. Do not give it up. I hope you will have enough to last you for two years.

"The Children and the Church" was the topic for discussion in the "Junior Workers' Conference," which was conducted by Mr. Charles W. Fuhr, president of the Pennsylvania Luther League.

A résumé of the discussion follows:

Fifth Session

Mr. Fuhr: The question before us is one of very vital interest to the Church. The interest in this subject at all our conventions, both national, state and district, shows that our people are very much interested. Preliminary remarks are not necessary. I have assigned these subjects to different persons to open this discussion. The first subject is—

1. The Relation of the Junior to the Luther League.

We might classify the Senior League as being the older child and the Junior as the younger child. When you go into a home where there is a family of one or two you see that the older child is trying to develop the younger in the same way that the mother has taught it. We must do that with our Juniors. We must look upon them as our younger brothers and sisters, not as a Sunday School or organization. We all have the same motto: "Of the Church, by the Church, for the Church." That is what we are all working for. The relation is so close it is like a family. We are one. The Church is the mother, the Senior League is the older daughter and the Junior is the younger sister. We must become interested just as the older sister is interested in her younger sister, so must we be interested in our Junior League.

Mrs. Bodeker: I do not think we should look upon the Junior League so much as a younger brother or sister, but rather as twins. You will flatter them a lot more by treating them as you do the seniors. Treat them as equals; not as little children.

Rev. Barr: I think the relation of the Junior League to the Luther League is more or less a training school. One evening at the supper table my son came in and said, "Who do you think led the Junior League this afternoon?" He said "I did." I asked him how he got along. I also asked one of my elders how my bad boy got along and he said, "You would be surprised; he went through that entire service very nicely." I said, "I am glad of it." My boy is going to be trained.

Mr. Eck: Can you show me the step you take from the Juniors into the Seniors? How do you graduate them from one into the other, and have you been successful in doing it? (This question will be answered later.)

2. What Successful Methods of Junior Work Have You Tried?

Rev. E. A. Trabert: Your methods depend entirely upon your attitude toward the Junior League. It is this. To assist in bringing the child to a consecrated knowledge of its relation to the Lord Jesus Christ as his personal Saviour and by translating that consecration into the language of love. If that is the supreme object of the Junior Luther League all your methods must be centered upon that object. In doing this, in the first place, I do not in any sense of the word have the Juniors have any relationship whatever with the Seniors. I have not made a division, but I have found that the Junior Luther Leaguer who has been faithfully trained in the Junior work, when he has reached the age of confirmation he will naturally gravitate into the Senior Luther League.

In my work I use the blackboard constantly. I use memory work very extensively. We also give them topics upon which they are to write essays. We have occasional socials, but I have been able to hold the children together and to give them constant enthusiasm by making use of their faculties. I find that there is nothing so pleasing to the child from the age of eleven to twelve to fifteen or sixteen as music and singing.

Mr. Rohde: Make the Juniors do their own work. I prepared the topic. Then I divided the Juniors up in squads of five. Gave them a topic and a few subtopics and then ran it on a basis of competition. Gave so many points for attendance of squads. I worked out the program of the meeting and then let them take care of it themselves. It really is remarkable how children will take hold of things and read original papers.

Rev. Schmitt: There are many ways of entertaining the children. For instance, by calling the roll and having them answer with Bible verses. Play plenty of games, sing as much as you possibly can, the minister not standing alone but singing with the children. Give them something to do. Do not hold your meetings on Sunday.

Mr. Fuhr: Use the duplex envelope system. One side for local work and one side for missions. The Secretary of our Church says he always knows when he gets hold of one of the confirmed members of the Church who has been a Junior Luther Leaguer. We also use a certificate of honor. We have five points, one is church attendance; one is daily bible readings; memorizing scripture, taking part in the topics and social service. After the Junior has come up to a certain mark we put a seal for each, using five colors, black, red, white, blue and gold. In that way the certificate lasts for a number of years.

3. HOW CAN YOU BEST ENCOURAGE JUNIOR LEAGUE WORK?

Miss Jane Truxell: The Junior superintendent should come down on a level with the Junior. They should not be placed on a pedestal somewheres and have the Juniors look at them but they should enter into the joys, sorrows and pleasures of the Juniors. They should become one with the Juniors and work with them. To encourage the Juniors we should make them feel they are of some importance in the Church. That they are not so low that we look down upon them but we should make them feel that they are of sufficient importance to be recognized.

4. MIND THE BOY.

Rev. Michler: Barring an interesting and enthusiastic teacher who grips the boy how many of our boys are regular in Sunday School when they become fifteen years of age. About this time they drop out in large numbers unless the home insists upon their going and then many pretend to go but do not. Why is it that the boy of this age is not found in the Junior Luther League. Because there are girls there. These are facts and not theories. As I visit around and look over the congregations and look for the boy of that particular age I find him conspicuous by his absence. There is a reason in my mind and it is this. At this age he is growing rapidly physically and he is full of pent up energy. Why does he like baseball better than Sunday School? Why does he like football? Why does he like to go out and camp? Answer: Because it meets the real need that this pent up energy demands. He wants activity. Then his mind is growing and developing. He is looking for the why and wherefore of things. He will be in that state of mind when the World is opening

up and when he is beginning to feel a new consciousness he has never felt before. His spiritual life is developing. Now then that boy can be reached religiously if we know how to do it. That boy is self conscious; that boy is full of energy and if some of these things are not met wisely from this point of view he is going to get them elsewhere. In our modern system of education we are providing for groups within the schools and he receives ideas and impressions from that particular center.

Therefore we believe that our present system in Junior work is not meeting the needs within our Church. Consequently, in view of the fact that boys clubs and boys movements outside of our Churches are being found necessary impresses upon us the need of meeting the situation if we want to retain our boys in loyal service to the Church. Therefore our Boys' League and our Girls' League within our Church are necessary. The summer camp is one of the finest things, properly conducted, for our boys, and the gymnasium or a room where activities can be carried on during the winter is also a necessity.

Sixth Session

This session was opened by the use of the evening suffrages.

The Hon. George A. Baldwin, of Beaver, Pa., who was to have delivered an address on the subject "Co-operation and Federation," was unable to be present, and the Rev. Frank S. Beistel, general secretary of Thiel College, was secured as his substitute. Rev. Beistel said:

The subject is "Co-operation and Federation." I notice that all through it is this idea of co-operation, Unity, Federation and all these good things, and I thought, What a love feast these Luther Leaguers are going to have in Toledo this week. So friends there has been much said already on this great subject of our Convention but the Committee in working out its program has been determined to follow this whole subject to its end, so I am to add another link to this great chain. I am to bring the contract to be signed, sealed and delivered. I am to talk about federation in connection with co-operation. Now friends, don't you know there is a great deal of difference b tween co-operation and federation. I could possibly best explain that by an illustration. Jones and Smith lived on the same street. Jones had an automobile. They both went down town about 8:30 in the morning. Jones has had a good sleep, his wife has kissed him good-bye, the automobile was easily cranked and he started down town but as he passed along here was Smith, and feeling kindness in his heart he invited Smith to take a ride with him down town and Smith did so very gladly. As he got into the automobile he thanked him very kindly for his consideration. He talked about the baby and said he had the cutest little boy on the street, very grateful for the favor that had been bestowed. The next night the baby was teething and did not sleep very well and Jones had quite a hard time. In the morning he started out in a bad humor and passed Smith, said good morning and did not take him with him. Now, friends, co-operation sometimes operates and sometimes it does not. To carry the illustration further, Federation is when Smith and Jones go into partnership in buying the automobile and then when Jones comes along Smith says "Hold on, I am going down town." He gets in and says nothing about the baby. It is his right to sit in the automobile and down town they go federated by their joint ownership in the car. Federation does not depend upon the shifting winds of the hour as does co-operation. The idea of Lutheran federation is to bind our Lutheran people together with some bonds. Here we are sort of a jumbled up people, you know. We are sort of like that translation of the young Latin student who began to translate Caesar and translated: "All Gaul is quartered in three halves," or again we are sort of like an egg fallen from the tenth story. It is all egg but in a good many pieces. We are all Lutherans but there are a good many pieces of us. The idea of federation is to get all the pieces together in a federated work. Federation is to bring all the sections of our Lutheran Church working together according to a plan.

Now friends, there are barriers to federation, some think there are very serious barriers. We are separated *because*. Some say because of language; some say because of certain racial characteristics. Some say because of doctrine, and a whole lot of other *becauses* that have no standing in court. Dear friends, I fear we are separated not because of doctrine but more by bigotry and prejudice. I rather venture the assertion and prediction that when we do federate the union will be approached, not from the side of the metaphysical theology but from the side of the practical worker. Now dear Lutherans we must federate or fail to fulfill our obligations.

Men are saved by the gospel of the living Christ. He stated our problem in the Lutheran Church is big. If we go out in that down trodden section of humanity, not only in Pittsburgh, but throughout the World, dear friends, the problem looms up large. A big home mission problem and now a call to a great world movement in the Foreign field. Our problem is too big. Then we turn to the other side and we begin to puff out with pride at our numbers. We count them by the millions and then we think that the Lord has not called us to do more than we can do. But a work of that magnitude cannot be done by a dis-united Church. It is too much if we are separated. It is not too much if we are united? Too many heads will never wear the crown of victory but may wear a crown of thorns. Divided hands will never hold the sceptre. Others will wrest it from us. Therefore I come to you, Luther Leaguers of America with a plea. You who are to lay the foundation of the Church of the next generation that you cultivate this in the great Lutheran federation. Federation can forget the scars of the old battles. We must bear them with Moses on this side of the Jordan but it is ours to cross the Jordan. Luther Leaguers let us join with the Master himself in the prayer that the Church will be one and let us labor to that end. Let us join our forces in bringing the kingdom to our dear Lord.

Mr. Paul B. Mattice presented the report of the Credential Committee as follows:

Total number of accredited delegates from local societies in attendance at this convention, 163.

Total number of accredited delegates from district, 74.

Total number of accredited delegates from states, 48.

Total number of registered visitors, 336.

Total accredited and registered attendance, 621.

We recommend that the list of delegates now on file with the convention secretary be adopted as a roll of this convention.

Mr. C. C. Eisemann, chairman of the Auditing Committee, reported that the books and accounts of the treasurer were found to be correct.

Mr. I. S. Runyon presented the report of Committee on Reports, Papers and Resolutions, which after being considered seriatim, was adopted as a whole:

We return thanks to God for the splendid work which the Luther League of America is doing through the aid of its subordinate societies as brought out so fully in the General Secretary's report.

The work is covered so completely and the results are so apparent that we recommend that the Convention, by rising vote, show its appreciation of the goodness of our Heavenly Father as expressed in the work of the Rev. Luther M. Kuhns, our General Secretary, who was so largely instrumental in the great development of the Luther League of America from its beginning.

We recommend the approval of the action of the Executive Committee requesting the committee on the Common Service Book, to publish the Luther League Rally Hymn.

We indorse the action of the Executive Committee in admitting the District Luther League of Detroit and the Provincial League of Nova Scotia to membership in the Luther League of America.

In view of the condition of our treasury we recommend that wherever State and District Leagues desire the services of any of our general officers they be requested to defray the necessary traveling expenses.

It affords us great pleasure to commend the excellent program presented to this Convention by the Committee, and arranged by the General Secretary.

We recommend that the Literature Committee be authorized to prepare a Special Reading Course of four to six books with special reference to Quadricentennial, and that a special certificate be granted each person who completes this course.

We recommend that at all the National, State and District Conventions our Luther League literature be placed on exhibition and that every effort be made by the Literature Committee whereby our literature be circulated and used.

We recommend that the Literature Committee be instructed to encourage our Leaguers to write stories, essays and tracts on different phases on the Quadricentennial and that the best of these be published for distribution. We urge all Luther Leaguers especially during the Quadri-centennial, to exert every effort to deepen their own spiritual lives, to inform themselves concerning the teachings and work of their own Church, and to quicken the life of the local Leagues in order better to aid the local congregation in the extension of the Kingdom of God.

We are gratified to note the painstaking care manifested in the report of the Statistical Secretary and recommend that the statistics of States Districts and the Provinces be published in the Convention number of the REVIEW.

Resolved that the delegates of this Convention be instructed to urge upon the organization they represent a prompt payment of dues in order that obligations to State Luther League and the Luther League of America may be met.

That through the activity of individual Leaguers and the officers of all local leagues and through the instrumentality of District, State and National organization a campaign on every member canvass be made to increase the circulation of the LUTHER LEAGUE REVIEW and the Luther League Reading Course.

Local Leagues be urged to pleace Lutheran books and periodicals into Public Libraries, Y. M. C. A.'s and Y. W. C. A.'s.

For more than eighteen years our Topic Secretary, the Rev. George H. Schnur, has served the Luther League of America in a most acceptable manner in arranging such a splendid scheme of topics and we recommend that the Convention show its appreciation by a rising vote.

The Luther League is deeply sensible of the fact that under God the success of this inspiring Convention is due in large measure to the District League of Northwestern Ohio which invited the Convention to this beautiful city and through its progressive and General Committee under the efficient chairmanship of Mr. O. C. Rohde tended to every detail which contributed to the comfort and pleasure of the delegates and visitors. The sincerest thanks of this Convention are hereby expressed to the members of this and the various committees and especially to the St. Lucas Evangelical Lutheran congregation, the Rev. H. Hamfeldt pastor, which threw open the doors of its beautiful temple and worship and parish house and so thoughtfully contributed to every comfort of the delegates and visitors, to the organist of the church and the various choirs and soloists and the speakers for the local press and all who in many ways so ably contributed to the success of this Convention.

On motion of Mr. O. C. C. Fetta, the traveling expenses of the officers and the Executive Committee to meetings and conventions were ordered paid.

Rev. M. J. Bieber presented the report of the Nominating Committee. On motion the Secretary cast the ballot for the Convention, and the following nominees were declared elected:

President—Mr. T. C. A. Anderson, Chicago, Ill.

First Vice-President—Mr. O. C. Rohde, Toledo, Ohio.

Second Vice-President—Mr. G. W. Rapps, Milwaukee, Wis.

General Secretary—Mr. Harry Hodges, Philadelphia, Pa.

Literature Secretary—Rev. L. M. Kuhns, Omaha, Neb.

Treasurer—Mr. P. Walter Banker, Wilkes-Barre, Pa.

Executive Committee, four years—Dr. Wm. C. Stoever, Phil., Pa.; Mr. E. F. Eilert, New York City, N. Y.; Rev. E. A. Trabert, Lima, O.; Mr. O. C. C. Fetter, Indianapolis, Ind.

Executive Committee, two year term—Mr. I. S. Runyon, New York City, N. Y.; Rev. G. F. Gehr, Wilkinsburg, Pa.; Mr. J. M. Reynolds, Valatie, N. Y.; Rev. M. J. Bieber, Ontario, Canada.

MR. HARRY HODGES, PHILADELPHIA.
The General Secretary of the Luther League of America.

Mr. Anderson, the newly elected president, was conducted to the chair.

Mr. E. Augustus Miller, the retiring president, said:

"Mr. Anderson, I want to tender my congratulations that this convention has seen fit to honor you by electing you its president, and I want to congratulate this organization that it has secured a man so capable, and it is with great pleasure that I resign the badge of my office to you.

Mr. Anderson responded:

"Mr. Miller, just a moment. Fellow Leaguers, I am deeply grateful to you for your election as president of your organization. I was in hopes, however, that you would select a man who was more capable and has had greater experience in the League work. I have tried to become acquainted with the Luther League work during the past twenty-five years. But sometimes, you know, for some of us that are weak it takes longer than twenty-five years. I know this, that the oftener we attend the conventions, whether they be district, state, or national, the more we begin to learn how little we know considering a great many

things of the Church. The interest manifested here in this convention has been such that everyone of us, as delegates and visitors, should take home with him a feeling that we will work faithfully for our organization and Church. And now that I have been selected as your presiding officer and your president for the next two years, I want you to make a pledge in your own hearts. You need not tell me personally, but I want you to tell yourselves in your own hearts that you will assist the president and officers of this organization to the fullest extent. Let us all go home with a feeling that we want to make the Luther League of America a greater organization than it is. Let us all go home with the thought that we must assist our officers at all times. If we can do that and will do it, there is no question but what we will become one of the greatest religious organizations in the world.

"I thank you for this honor and hope that when the two years have passed that I have done something for the Luther League of America. Mr. Miller, inasmuch as you have had charge of the convention up to this time, and knowing the full condition of affairs this afternoon, I will ask you to continue and close the session."

The Rev. H. J. Holman, of Chicago, delivered an address, using as his theme, "The Unity of the Faith Deepening Spiritual Life." Rev. Holman spoke clearly and emphatically as follows:

We Lutherans rejoice in the oneness of our faith. We hold the Gospel Truth as one and undivided. Here there are no factions; but all is harmony. There is only one true faith, whole, harmonious, without schism or factions. We are one in the faith.

We are therefore internally, spiritually and essentially united in one doctrine and faith. For notwithstanding the many types and shades of peculiarities between us, yet the Lutherans the world over have subscribed to the Augsburg Confession, which presents all that is fundamental to destructive Lutheranism. Union and unity among the Lutherans is found in the common acceptance of doctrines rather than in a single organization. Thus there is oneness. The things that are essential in the Kingdom of God.

Yet while we are internally, spiritually, essentially united, we are externally rent asunder into twenty-three or twenty-four American Lutheran bodies.

These distinct, separate bodies sharing the same great inherited doctrines and bearing the same historic name, yet in a large measure refusing to cooperate in the great and greatly needed work of the Church, refusing to fellowship in pulpit and at the altar and maintaining a criticizing polemic and schismatic attitude toward each other.

Indeed, some of these divisions are said to be only accidental or natural. Such as are caused by language, nationality and geographical locations. But even these so-called natural divisions are becoming unnatural by their marvelous perseverance and persistence in keeping in repair their strict boundary lines.

When we realize that there is essential and full oneness of faith among us we shall no longer be externally divided by race, nationality and clannishness.

2. Unnatural divisions.

Our Church is not some small sect or recent growth, struggling for existence and recognition. She is the mightiest of God's Kingdom, and yet Lutheranism in the United States is a thing of fragments unconscious of her strength, dignity and worth—too divided to conserve her strength. For there is an awful leakage, a sapping of her vital power, due to her many factions and divisions.

Through her contentions and strife she has engendered ill feeling, divided communities, disrupted families and driven countless souls out of the fold of the Church through sheer disgust. Thus she has fostered indifference and caused confusion among her own people. Fightings within have consumed her ability to fight without. Inner strife has greatly reduced her efficiency in America.

We might as well look the fact squarely in the face that our Church has not yet attained the distinction and dignity that she is entitled to in America. It would be absurd to expect any one to know all the types and shades of the peculiarities of the twenty-three American Lutheran bodies. But it is a reasonable demand of other Christians to at least know the fundamentals to distinctive Lutheranism.

Is it not an abnormal condition for people of the same household of faith to be divided into so many rival and contentious camps? Our factions and divisions are built on nothing else than sinking sand. For "united we stand, divided we fall."

III. The greatest problem before the Lutheran Church in America today is the development of a deeper spiritual life.

For a Church spiritually weak loses grip on its own people. In the city of Chicago alone we have some 80,000 Norwegians and scarcely 10,000 within the fold of the Church. In the Lutheran Church we have 10,000,000 Lutherans but only about 2,000,000 communicants. What a stupendous task to bring back the ninety and nine to the fold of the Church.

The Luther League of America is up against the same problem. The need of a deeper spiritual life among the young people of the Church. Be it far from me to underestimate the value of the Luther League, for I am aware of the fact that through the agency of the League countless young people have been saved for the Lutheran Church. This I say not in the spirit of faultfinding, nor would I be guilty of underestimating the great and marvelous achievements of this most potent factor in the Lutheran Church of America. The Luther League has not only saved our young people for the Church but has also trained them to become active, efficient leaders in the Church. But there are even greater things before us, great problems, great opportunities, a stupendous task, for we have a real mission in this land of ous. We have the message the American people need. The American people need to hear the divine estimate of human nature. That man detached from God is an absolute failure. Instead of the current pulpit laudations on human nature so prevalent today they need the Gospel of the Cross as the only hope of man.

The name of Luther is indeed a magic name. It appeals strongly to all sorts of men. For men outside of the Lutheran faith, yea even infidels, will rally themselves under the Lutheran banner, calling themselves "The Knights of Luther." But God's supreme challenge to man is not presented in Luther's name, but in the name Jesus. It was this name that gripped the soul of Paul. Boasting of the wonderful doctrines of the Lutheran Church, raving over the deep, calm, beautiful piety of her life, without being willing to put her teachings into practice, is only another pious fraud thrust upon the American people.

We need a more spiritual ministry, men whose lips have been touched by the live coal from off the altar of the living God. Men who shall not shun to declare the whole counsel of God. The heartbreaking and hearthealing message of God.

We need a more genuine piety among our Church members. Not the goody, goody kind that is only skin deep; not the goody, goody kind who love to sing: The Lord can depend on me, rather than: We can depend on the Lord. Not the I am holier than thou kind, which is the piety of the exclusive, particularistic pharisee, always overemphasizing the nonessentials. Not the restless, spasmodic, fretting kind produced by man-made nerve-racking methods of modern revivals. But the deep, calm, peaceful kind of piety based on the firm foundation of the all-sufficient atonement of Jesus Christ. A piety daily nourished in the green pastures of God's excellent Word and refreshed and renewed at the still waters of the Holy Sacrament of the Altar.

The unity of the faith is the only atmosphere conducive to a deeper spiritual life. There are no ties that bind us so closely together as the consciousness one faith, one birth; one holy Name she blesses, that we have "one charter of salvation; one Lord, partakes one holy food, and one hope she presses with every grace endued."

It is the will of Jesus Christ that his followers shall be one in faith, one in love, one in hope and one in the work of His Kingdom. Until we yield to his blessed will we are not in the attitude for the sanctification of the Holy Spirit, for he works only in harmony with our Lord Jesus Christ. You will pardon here a reference to my own people. In the year 1890 three synods among the Lutherans united under a new name, the United Norwegian Lutheran Church of America. Since this union took place we

have experienced times of refreshing from the face of the Lord. The Lord has done great things for us in these twenty-six years. There has been a deepening of the spiritual life among our people such as never before. There has also been a marvelous growth outwardly. I believe this has been one of the most potent factors in bringing the Norwegians to unity. It is hard for Norwegians to agree. Among three Norwegians there are three different opinions. But we have suffered greatly under our divided state. The hand of the Lord has been heavy upon us. Now as chastised people we have bowed before the Lord and confessed our sins and are ready to be united in 1917. But we do not go into ecstacies over this; we look for even greater things. We pray God to speed the day when there shall be one united Lutheran Church in America.

Rev. Dr. G. H. Trabert offered the following resolution:

RESOLVED, That the Executive Committee be directed to consider the advisability of preparing and recommending an amendment to the constitution providing for the admission of Synodical Luther Leagues and report at the next convention.

The final business session adjourned with prayer and benediction pronounced by Rev. C. A. Auda, of Chicago.

The Grand Rally

Long before the hour of opening, crowds of Luther Leaguers were wending their way from many directions, for all roads led to the Coliseum, where the Grand Rally was held.

Enthusiasm was not dampened despite the enervating and oppressive humidity of the atmosphere. It was estimated that over 3,000 Lutherans listened to the inspiring service of song and reverently partook of the religious feast.

Rev. Hugo Hamfeldt conducted the Liturgical Service, assisted by Rev. William Brenner, of Toledo, who offered prayer. Rev. Brenner's prayer follows:

Almighty and Everlasting God: We thank Thee that Thou has established Thy Church and that in our baptism we were made members of Thy Heavenly Kingdom. May we be ever mindful of our baptismal covenant, and joyfully serve Thee, "holding fast the form of sound words" and faithfully performing the duties of our several vocations and proving to the world by our words and our works that we are indeed "A chosen generation, a royal Priesthood, a holy Nation, a peculiar people to show forth Thy praise Who hast called us out of darkness, and translated us into the Kingdom of Thy dear Son." Lord Jesus, grant, we beseech Thee, that by true faith in Thee as our only Saviour, we may be one, and strengthened by Thee in all our doings, go forth to deliver from the bonds of iniquity all who know and glorify Thee not as God. May we never forget Thy great command to make disciples of all nations. Let mercy and truth, righteousness and peace everywhere prevail. Teach us to reverence Thy Name and all things holy. Help us to be loyal to the powers set over us in home, and Church, and State. Still the clamors, contentions and noises of the world. Compose the nations of the earth into sobriety, quiet and concord. Bless all who labor in Thy vineyard. Especially do we entreat Thee, O God, to bless our Church. Preserve it in the pure teaching of Thy Word. Guard us against all error, and guide us into all truth. Deliver Thy people from the unholy desire for union which is not based on a common faith, which ignores pure doctrine and the right administration of the sacraments. May we esteem fidelity to principle of higher importance than artificial federation which comes into existence at the expense of Truth, violates the human conscience and undermines the foundation on which the Church is built—the pure teaching and preaching of Thy Word. O Thou great Head of the Church, give us, we implore Thee, ministers and members in Thy Church who are not ashamed of their belief, but who are every "ready to give an answer to every man that asketh a reason of the hope that is in them." In the midst of a world of doubt and fear, apostacy and deceit, may we not be found wanting in loyalty to Thy Gospel or shrink from the manifestation of the courage of our convictions as Lutheran Christians. Heavenly Father, bestow Thy blessing upon Thy people who have met to consider and plan for the best interests of our beloved Zion. Forgive us, O Lord, if we have neglected to do what Thou wouldst have us do; pardon our failures and shortcomings, and because of our many weaknesses and sins, may we be humble and truly penitent. "Many kings and righteous men have desired to see the things which we see and have not seen them, and to hear those things which we hear and have not heard them." Our blessings are more than can be numbered. Thy mercies, O God, are infinite, and Thy faithfulness has no end. May we never be unmindful that we have been redeemed with the precious blood of Thine only begotten Son, Jesus Christ, Who loved us and gave Himself for us that He might save and purify unto Himself a peculiar people zealous of good works. "Take our lives and let them be consecrated, Lord, to Thee. "Thy Word has taught us that 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come"; Thou, O Lord, has declared "The righteous shall flourish like the palm tree; he shall grow like the cedar in Lebanon."

O Thou best Gift of Heaven!
Thou Who Thyself hast given,—
For Thou hast died!
This hast Thou done for me;
What have I done for Thee?
Thou Crucified.

I long to serve Thee more;
Reveal an open door,
Saviour to me;
Then counting all but loss,
I'll glory in Thy Cross,
And follow Thee.

Do Thou but point the way,
And give me strength to obey;
Thy will be mine;
Then can I think it joy
To suffer or to die,
Since I am Thine.

"Thou knowest the way of the righteous, but the way of the ungodly shall perish." Hear us in these petitions for Jesus' sake. Amen.

The Convention Chorus, accompanied by Miss Marion R. Caines, pianist, showed the splendid training they had received under their able director, Prof. Jonathan F. Rogers, when they so effectively and with such delicate shading, interpreted Warwick Jordan's "Festival Te Deum," Mendelssohn's "I waited for the Lord," and Schubert's "Great Is Jehovah." Those majestic strains still reverberate through memory's halls.

Rev. Ross Stover, of Wapakonete, Ohio, furnished a delightful feature of the service when he so feelingly and dramatically rendered "The Penitent," by Vanderwater, and "Total Eclipse," by Handel.

The Grand Rally address was eloquently delivered by the Hon Arthur W. Overmyer, Congressman for Ohio. Using as his theme, "The Church of the Reformation United for Greater Service," Mr. Overmyer spoke fluently and forcefully as follows:

Mr. President, Luther League Members, Ladies and Gentlemen:

Religion is not a theory; it is a principle and condition in the human mind and heart which manifests itself in symptoms that cannot be mistaken. Its absence leaves a void which nothing else can fill. Religion confers upon its possessor a glorious triumph amid all the sorrows of life. When poverty comes with its train of calamities; when slander and ill report point their barbed arrows at a blameless character; when bereavement casts its withering shade over our best earthly hopes and joys; or when disease fastens its deathly tentacles and defying the best efforts of friendship and of skill, makes its lodgment in the very seat of life; or when all of these evils come trooping in one fearful array to assail the individual at once, I am sure I do not say too much for true religion when I say that its possessor is enabled to meet them all with serenity and in triumph.

When I have stood amid scenes of suffering and anguish and have seen the bright beams of joy irradiate the countenance over which sorrow had cast its deepest shades, just as the rainbow casts its brilliant hues upon the cloud in the going down of the sun, then have I looked upon religion as an angel sent down from heaven to exercise a sovereign influence over human calamity; and if I have formed a wish or offered a prayer at such a moment it was that the whole human race might know and enjoy the solace and comforts of an abiding religious faith.

We pity the man who has no religion in his heart, no high and irresistible yearnings after a better and holier existence; who is wholly contented with the grossness and sensuality of earth. We pity him, for he affords no evidence of his high origin, no manifestation of that intellectual prerogative which makes him lord of the visible creation. Such a man can rank no higher than animal nature. There is absent in such a man that which elevates him above the animal, and though there is religion in everything around him, a calm and holy religion in the unbreathing things of nature, he does not seek to imitate or recognize it.

I do believe that Christianity reaches a higher state of usefulness and power under a free government. Whether or not this view is borne out by history, I maintain that Christianity and monarchy are somewhat incompatible. The Christian religion is the most precious auxiliary of liberty. It is righteousness that makes a people fit to be free, and noble in its freedom. Many of the earliest resistances to oppression sprang from indignation at an abridged liberty in the enjoyment of the Christian religion. The rights of conscience were among the first to be discerned and acted on. The maintaining of them long preceded the abstract discussions of political rights, and prepared men for the understanding and defense of those also. The patriot has taken copy of the martyr. The struggle for free thought has led on the struggle for free government. There is a force in religious conviction and feeling that is the most expansive of all forces. It cannot be restrained by any arbitrary impositions. It owns obedience to nothing but the truth, and the truth, in both a poiltical and moral sense, makes men free.

The Lutheran Church is bearing a noble part in furthering Christianity in America. No other Church is so well equipped in doctrinal truths, in simplicity of service, in the Christian spirit, as is the Lutheran Church, to bring Christianity to its highest point of excellence and success. Our Church is doing much, but it could do more with united effort; it could do more with a closer co-operation between all organizations of that Church. It is the duty of every Lutheran to take his religion as a serious matter; to let his religion influence his every conduct for righteousness and truth; to help and encourage every organization of our young people which may tend to bring all Lutherans into a closer bond of unity for the service of Christ.

As the immense audience sang "The Luther League Rally Hymn," "our royal colors" bade us welcome as they flashed and beamed from colored arc lights, Japanese parasols and lanterns, hanging baskets of flowers, and encircling draperies, all of which met the eye at every glance.

The newly elected president, Mr. T. C. A. Anderson, who presided, read the resolution thanking all who had aided in making the Convention a success. He then presented Mr. O. C. Rohde, the chairman of the local committee on entertainment, a Luther League emblem as a token of appreciation of his services.

In presenting the emblem, President Anderson said:

In arranging for a convention of this kind and size it requires men and women who have the talents and ability to make it a success. We are pleased as delegates and visitors to this wonderful city that you in your Lutheran churches have the men and women who can make a convention of this kind a success. We appreciate the work of the entire committee, but we know that in the arrangements of such a convention there must be one head. The chairman of this committee is the man who has undertaken to make a success of the Twelfth Convention of the Luther League of America. Mr. Rohde, it gives me pleasure on behalf of the Luther League of America to present to you an emblem representing the Luther League—Luther's Coat of Arms—which we trust you will always wear and take it as a present from the Luther League of America for your good services in conducting the affairs of this convention.

In accepting the token, Mr. Rohde replied:

I wish to express to you my thanks—my thanks to the convention for the co-operation they have given us, to the national officers for the co-operation it has given us, and to our local committee. I think it is due to them that I, as chairman of the General Committee, have been able to do this work, and I wish to thank them in public for the excellent service they have rendered. They have done well. And I wish to extend to you, Mr. President, and the Luther League of America, my thanks.

Mr. Anderson, the president, made a few remarks and adjourned the convention, which had been so wonderful, saying: "Luther Leaguers of America, we have come to this city to take something away with us. We have listened to masterful addresses, wonderful papers, and have listened to the wonderful address of this evening, and we surely can go back feeling that it has been good for us to be here. May God grant and give us the courage and purpose of that conviction so that we may go back and tell our dear friends at home that it has been an inspiration. Let us all remember that we are "Of the Church, By the Church, and For the Church."

As president of the Luther League of America, I now declare the Twelfth Convention adjourned.

The Convention adjourned with the Lord's Prayer and benediction, pronounced by Rev. Alvin Bell, of Toledo.

The closing as well as the opening musical numbers were majestically played by Lower's Band.

As the surging crowds of Luther Leaguers said "Aufwiedersehn," here, there and everywhere were heard exclamations and assertions that this Twelfth Convention of the Luther League of America had been the best in its history. Conventions arouse, uplift, instruct, inspire and fill the listener with high and noble resolves!

Our feelings were given us for action. However, when we get our sympathies stirred and turn away; when we are impressed and do nothing, we harden the con-

(*Continued on page* 45.)

Luther League Review

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REV. LUTHER M. KUHNS, EDITOR,
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E. F. EILERT, PUBLISHER,
New York,
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J. M. REYNOLDS, Valatie, N. Y.
A. T. MICHLER, Philadelphia, Pa.
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Editorial

CHANGING EDITORS

The privilege and opportunity of sending a monthly message through the REVIEW to thousands of young Lutherans in this and other countries for more than twenty-five years has been one of great enjoyment and gratification to me. Since the first number was published in April, 1889, the writer has been identified with the Editorial Staff of the paper. I have enjoyed the work and have been privileged to form the acquaintance and gain the confidence of a host of Lutherans, young and old, pastors and laymen. Many of the young men who have been identified with the League from its inception are now serving as pastors and I am proud to number them among my loyal friends. But the time has come, with the multitude of duties demanding my attention, to lay down the mantle of Editorship. It is done with no thought of giving up entirely my interest and efforts to promote the work of the League. Continuing as publisher is sufficient assurance of continued interest in and support of the work.

But for many months the bulk of the Editorial duties has fallen upon one who, I think, is entitled to become Editor and whose qualifications are abundant. He enjoys the acquaintanceship and the confidence of all Leaguers, therefore the new title will give opportunity for the larger service for which his past experience has helped to qualify him. With this number, Rev. Luther M. Kuhns, the new Literature Secretary of the Luther League of America, becomes Editor of the LUTHER LEAGUE REVIEW. I bespeak for him the same loyal support that has been given the undersigned.

E. F. EILERT.

GREETINGS FROM OUR PRESIDENT

Now that our Convention is over and we have returned to our respective homes, let us take to heart all that we heard at Toledo. The speakers surely gave us food for serious thought and consideration. May the great work of our organization continue to grow and let us all push forth with greater vigor the business of our Lord.

C. T. A. ANDERSON.

THE TOLEDO CONVENTION

The Toledo Convention marks an epoch in the history of the Luther League. From the beginning, co-operation has been recognized as one of the League's underlying principles. Education in religion and the attainment of "a clearer consciousness of Christian faith" have been among its chief objects, and co-operation in the promotion of plans and the improvement of methods to secure these objects has been generally accepted as one of its fundamental principles.

But never before, at a convention, has the idea of co-operation been pushed as far as it was at Toledo. Spontaneously and unanimously the speakers touched a much higher note in the scale of co-operation than the men who prepared the program even dared to dream of striking. A careful reading of the report of the Convention in

this issue of the REVIEW will prove to any one that the idea of closer relations among branches of our beloved Church is considered by many leading men in the Church to be abundantly warranted by the likeness in doctrine and worship.

The men who guided the League at its beginning had no thought of carrying the idea of co-operation beyond the matter of education, or even along that line further than certain fundamental, almost elementary questions.

But in late years many men, both ministers and laymen, have been urging so strongly for extensions of the idea in so many directions that the sum total of their opinions has seemed to be the possibility of practical co-operation along almost all lines. These opinions, from so many sources and put forward with so much emphasis, were really what led to the selection of the subject of the Toledo Convention and opened the way to the splendid expression of it which was made there.

Every conscientious student of the history of the Lutheran Church in this country has felt almost heartsick at times when he saw what losses of power and of harvest of souls the Lutheran Church sustained by reason of her divisions. Now, in this day, he has reason to "thank God and take courage." Light is breaking. The spirit of division is giving way to the spirit of co-operation—some go so far as to call it "unity." The disposition to contend over differences has been displaced largely by the disposition to rejoice in points of likeness. Insistence upon conformity to exact type in minor matters has given place to toleration of a measure of difference in such matters.

What has wrought this change? Who can say that the effort to work together in the Luther League for education in religion has not shown Lutherans of various branches of the Church how safely and successfully they can work together for other objects as well?

The Luther League Convention at Toledo marked the climax of this desire and disposition of Church leaders. What now remains to be done is for those who direct Church activities to make this desire and disposition active and effective in all our relations, where in the past synodical differences have resulted in friction, loss of power, and consequently in loss of souls. Hereafter all of our energy should go into constructive work—into efforts to build up our Church, and to make it a more effective agency in the spread of the Gospel and the saving of souls.

—♣—

VOICES OF THE CONVENTION

The Toledo Convention was one of the largest in the history of the Luther League of America. The unanimous voice of those who certainly are competent to judge as here expressed is full of encouragement to the Luther Leaguers.

Rev. Alvin E. Bell says:

"Not a Toledo Luther Leaguer said or even thought, 'Whew, I'm glad they're gone,' nor thought of asking, 'Did it pay for the year's work of preparation?' The joys, inspiration, abiding benefits make us feel selfish for having entertained you. Our city slogan now reads, '*We* will do better in Toledo.' "

Mr. O. C. Rohde, chairman Toledo General Committee, writes:

"The measure of the success of the committee making arrangements for a convention lies first of all in the success of the convention itself. Judged from any viewpoint, the 1916 Convention of the Luther League of America was a great success. Its inspiring meetings and the results that are sure to come from them should be ample reward for all who took part in the work of preparing for any part of the Convention."

Rev. William Brenner expresses this sentiment:

"The Twelfth Biennial Convention of the Luther League of America is regarded by Toledo Lutherans as a great event, and we are confident that the results will be seen in an increased interest and a more effective participation on the part of all our young people in the vast and varied work which the Lutheran Church is called of God to do in the world. The Luther League seeks to promote a better knowledge of God's Word as well as the true understanding and appreciation of the distinctive character and mission of the Lutheran Church. Let us not forget that when conventions are held or money is expended for certain objects, the great aim must always be the welfare of our Church. This is the business before the officers and members of the

Luther League. To this end may He bless all our efforts."

Prof. Rev. Dr. Clutz says:

"The things that most impressed me in the Toledo Convention were—

"1. The good attendance. I do not mean the total enrollment, which was large, but the faithfulness and regularity with which the delegates were present in their places at every session. This was evidence of an earnest and devoted spirit.

"2. The seriousness. There was no 'applause,' no hand-clapping, no cheap wit and telling of foolish stories to raise a laugh, such as too often disfigure convention meetings and speeches. Without any mock solemnity, there was an evident sense of the importance of the work for which they were gathered and an evident desire to give it proper attention.

"3. The spirit of fraternity. It would have been impossible for an outsider to have told, from anything that was said or done on the floor of the Convention, to what general body any particular delegate or speaker belonged. They were all Lutherans, and all brothers in Christ."

The Rev. Hugo Hamfeldt, the pastor of St. Lucas, the Convention Church, writes:

"I must thank you also for the blessings which the Convention has brought to Toledo and especially to St. Lucas' congregation. As long as that spirit prevails that has been demonstrated so manifold and so beautifully and has touched our hearts, the spirit of true, conservative, scriptural Lutheranism, so long the Luther League shall be a blessed institution."

President J. Henry Harms, of Newberry College, says:

"It has been my good fortune to attend a good many conventions, but this Toledo Luther League Convention was about the finest I ever attended. Anybody could see it had been wisely and prayerfully planned. And it was another evidence of the increasing power for good which the Luther League is exercising in our Church in America. God bless it!"

Rev. C. F. Bergner writes:

"The Convention at Toledo has passed into history. What a convention we have had! Beyond question it was one of the greatest, if not the greatest convention in the history of the Luther League of America. The convention theme, 'Co-operation,' was well rendered in its various phases. Helpful and inspiring were the addresses. The business transaction marked a forward step. The discussions, the absence of quibbles, the marked tone of spirituality, the promptness of using the time assigned for discussion, and the dispatch of items on the programs and at the separate conferences were all remarkable."

Rev. A. C. Anda writes:

"The Toledo Convention of the Luther League of America was inspiringly instructive, hopefully constructive, and promisingly prospective with its sincere and intelligent attention to the convention theme, 'Lutheran Co-operation.' The splendid program, the able addresses, the dignified dispatch with which business was transacted, and the large attendance at all the sessions gave evidence of increasing interest and a true conception of the League's motto—'Of the Church, by the Church, for the Church.' "

BETTER LAUGH, TOO

It has been said often that the Indian has no sense of humor, that he never laughs. Dr. Charles A. Eastman, the Indian author, refutes this. The Indians delight in hitting at the personal foibles of one another, and shouts of laughter greet successful sallies. When a dusky brave is hit by some reference to his particular foible he is expected to laugh as heartily as the perpetrator of the joke. To lose his temper because he is made fun of is contrary to the Indian's idea of proper behavior.

The paleface needs to learn the same code of behavior. The fellow who gets angry when he is laughed at prepares the way for more of it.

ANGRY WORDS

Angry words! O let them never
From the tongue unbridled slip;
May God's Spirit help you ever
Check them ere they soil the lip.

Angry words are lightly spoken,
Bitterest thoughts are rashly stirred,
Brightest links of life are broken
By a single angry word.

"Do is the smallest of words with the largest of meanings."

"The man who has only half a mind to do something, never more than half does it."

Luther League Topics

Fourteenth Week
after Trinity. Sept. 24, 1916.

THE SCHOOLS OF LUTHER'S DAY

Prov. 1:1-9.

DAILY BIBLE READINGS—September 18 to 23.

Monday, September 18: Psalm I.
Tuesday, September 19: Psalm II.
Wednesday, September 20: Psalm VIII.
Thursday, September 21: Psalm XIX.
Friday, September 22: Psalm XXIII.
Saturday, September 23: Psalm XXIV.

HINTS FOR LEADERS.

Use the order of service for opening and closing given in The Topics.

Select suitable hymns, or use those given in The Topics at close of discussion.

Consult the references given in The Topics in connection with the discussion.

Draw illustrations from the Daily Bible Readings.

Have different members read parts of the discussions in proper order as given in The Review and The Topics.

Arrange for several talks by Public School Teachers if you have any in your society or congregation.

(Topic reviewed by Norman D. Goehring, A. B.)

Martin Luther was born into an age of transition, into an era of shifting in the social, political and religious world. This changing condition reached its climax during Luther's life as a result of the development of his own mind and soul which in turn grew out of his study of God's Word.

Feudalism had for some time been giving way to the forces of the Renaissance. This changing condition was distinctly marked in the educational field. History has given but a meager account of the various stages in its development, thus rendering any discussion of the schools of the period rather general in nature.

The Rise of Schools.—Prior to the Reformation almost all the schools were under the direct control of the Church. This condition is traced back to the Early Christian Church, when all candidates for baptism were instructed upon their renunciation of heathenism. In this manner the catechetical schools came into existence. At a later period, in the instruction of Christian children for confirmation, a few primary branches were added and the name cathedral school was adopted.

With the beginning of the fifth century the wave of asceticism which swept over Europe manifested itself in the form of hundreds of monasteries which became institutions of learning. Here the monks developed the courses of study which were used in the parochial schools of Luther's childhood.

When monasticism began to lose ground in the latter part of the twelfth century, three other kinds of schools sprang into existence: the Burgher Schools, the Cathedral Schools, the Parochial Schools. The instruction given in all of them was similar to that imparted by the monks. The parochial and cathedral schools were directly controlled by the Church, while the burgher schools were a product of the newly formed self-governing cities. But even these latter were often placed in the hands of the Church, though supported by the municipality.

All these schools were open to any who wished to attend; but few deemed education so necessary as to send their children. The school was generally placed in charge of one master, who very often was introduced to his office by being asked to flog a boy publicly in order to prove his fitness for his task! The devil was supposed to be in the hearts of boys and could be driven out only by flagellation!

The Courses of Study.—Children were sent for instruction at an early age. Luther himself attended school in Mansfeld when only five years old. Latin, being the language of the Church, was the one used. After the letters had been learned by means of tablets or blocks of wood, the Psalter was used as the reading book. The children were also taught to sing the service of the Church. After the Psalter was learned, the pupils were given tasks of committing declensions, conjugations and lists of words. The greater part of the elementary training was of a religious nature.

The secondary course varied according to the school and its standards; but in general the seven arts were used. First came the "Trivium"; grammar, rhetoric and logic. Of these, grammar was the most highly valued. Upon the completion of the "Trivium" the pupil entered upon a higher course, the "Quadrivium." This included arithmetic, geometry, astronomy and music. The study in any one of these branches was most elementary when compared to our educational standards of today. Text books were lacking, the lessons being generally dictated by the instructor.

For ages the Church had forbidden research work in science. But the impetus given by the influx of Mohammedan learning and especially by the flight to the West of the Greek scholars, caused by the fall of Constantinople, was being felt. Education was a process of growth that was leading the way for the awakening of the age.

The University.—Until the twelfth century there were no distinct institutions for advanced learning or specialized study. All this was done by individual instructors. It

The Luther League Topics, complete lessons (of which the above are outlines and review), in 32-page pamphlet, covering three months, can be supplied at rates given on page 46 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

is difficult to tell just when the university sprang into existence. The first beginnings are found in the medical school of Salerno, the law school of Bologna, and the theological school of Paris. Obtaining special privileges from both Church and State, the university rapidly took prominence as a social factor from the first. The business management and the discipline of these universities were in the hands of the students. There being no buildings, teachers lectured in their own rooms. Lawlessness and disorder prevailed. But amid it all there grew that democratic spirit and educational independence that augured well for the future.

The study of the sciences was much restricted in the universities just as in the lower schools. Theology and philosophy were of first importance. When Luther took his degree at Erfurt the pagan philosophy of Aristotle was in great favor, due to the sway of scholasticism. In Italy the Greek literature was studied for art's sake; but in the German universities Aristotle was studied as a means of finding new beauty in the Scriptures. But in the days that followed Luther condemned pagan philosophy and demanded that the Scriptures alone be studied.

Such were the schools of Luther's day. But what of those of the next era? Educational advancement and the Reformation went hand in hand, Dr. Luther himself being a prominent factor. He advocated public schools and compulsory attendance and many other pedagogical ideas that were far in advance of his times. Educators owe an unpayable debt to the great Reformer who broke the bonds of absolutism, so long a check to real growth.

Fifteenth Week after Trinity. Oct. 1, 1916

THE SAFEST PRAYER (Petition VI)

Matt. 6:13; I Cor. 10:11-13.

DAILY BIBLE READINGS—September 25 to 30.

Monday, September 25: Prov. 1:7-19.
Tuesday, September 26: Matt. 7:13-14.
Wednesday, September 27: Heb. 2:18; II Pet. 2:9.
Thursday, September 28: I Peter 5:8-11.
Friday, September 29: II Pet. 3:14-18.
Saturday, September 30: James 1:12-18.

HINTS FOR LEADERS.

Use the order for opening service and closing service given in The Luther League Hymnal.

Use hymns 184, 231, 223, 231 in The Luther League Hymnal.

Consult Miller's Perfect Prayer, pp. 87-98 and Catechism.

Have some one give Luther's explanation of the sixth petition.

Use the Daily Bible Readings for illustrations.

Ask the Sunday School Superintendent, the Bible Class Teachers, and the Pastor for five minute talks on the topic lesson.

(Topic reviewed by Rev. J. Ernest Zimmerman.)

The fifth petition of the Lord's Prayer is a request for pardon of past sins. And how comforting it is to know that the blood of Jesus Christ cleanseth us from all sin; but how about future sins? We will never be free from sin in this life, but commit them every day through weakness of the flesh and ignorance. Here the Master provides a petition for the future to help us over the rough places in life—"Lead us not into temptation." The question is often asked, Does God tempt men to sin and then condemn them when they yield? No. "He tempteth no man; but man is tempted when he is drawn away by his own lust and enticed." Luther's explanation of this petition states its meaning clearly." "God indeed tempts no one to sin; but we pray in this petition that God would so guard and preserve us that the devil, the world, and our own flesh may not deceive us, nor lead us into error and unbelief, despair, and other great and shameful sins; and that, though we may be thus tempted, we may nevertheless finally prevail and gain the victory.

The disciples were told to watch and pray lest they enter into temptation, and we, too, must be constantly doing the same. Baron R. Briggs says, "When we say, 'Lead us not into temptation,' we forget that one of the worst temptations in the world is the temptation to be led into temptation—the temptation to gratify vulgar curiosity and to see on what thin ice we can walk. Foolhardiness issues in calamity. Paul understood Christ's meaning in this petition or he would not have written to the Corinthians the words, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also makes a way to escape, that ye may be able to bear it." The great skyscrapers in New York City are tested to a hair's breadth that they may properly bear their burden. That is the way our Father deals with us, "He knoweth our frame; He remembereth that we are dust." Let us ever pray this petition in faith and never knowingly place ourselves in the way of temptation.

Sixteenth Week after Trinity. Oct. 8, 1916

THE NECESSITY OF ENGLISH HOME MISSION WORK

Isa. 52:1-15; Rev. 3:7-13.

DAILY BIBLE READINGS—October 2 to 7.

Monday, October 2: Luke 3:4-6.
Tuesday, October 3: Matt. 16:13-18.
Wednesday, October 4: Luke 10:1-20.
Thursday, October 5: Matt. 24:3-14.

Friday, October 6: Acts 1:8; 8:1-8.
Saturday, October 7: Rev. 1:4-20.

HINTS FOR LEADERS.

Select a suitable Psalm for responsive reading and follow the opening and closing services in The Luther League Hymnal.

Arrange for some special music either vocal or instrumental.

Let the Leader read the Scripture Sesson Isa. 52:1-15; and read Rev. 3:7-13 responsively.

Have several short talks based on the discussions of The Topics.

Read responsively Matt. 24:3-14.

Give information about your Home Mission Field.

Invite the President of your Woman's Missionary Society to give you a ten minute address on "Home Missions a Necessity."

(Topic reviewed by Mrs. Bertha M. Bieber with especial reference to Canada.)

Several reasons appear why English Home Mission work must be done with greater earnestness than ever before in the history of Lutheranism in all America.

I. When our Lutheran forefathers settled in Nova Scotia in 1750 a congregation was organized in Halifax without a Lutheran pastor, but with the expectation that one would be sent to them soon. Among the first missionaries who came was the Rev. Wm. Tulty, who accompanied the expedition of Governor Cornwallis in 1750. Though connected with the German Lutherans he really was no Lutheran minister. He was a good linguist and reported to the (British) "Society for Promoting the Knowledge of Christ in Foreign Parts" that, in addition to his duties as a clergyman of the Church of England in ministering to the English colonists, he had also ministered to the spiritual needs of the Germans.

But the first minister employed directly in the oversight of the Nova Scotia Germans was Mr. Burger, a German Swiss preacher who went to England in 1752 and received ordination from the Bishop of London. He translated the Communion Service of the Church of England into German and brought with him a supply of Bibles and prayer books in the German tongue for the use of these German settlers. As Mr. Tulty continued to administer Communion to the German congregation Mr. Burger probably had received deacon's orders only.

The Rev. Mr. Tulty died in 1754 and the building in which these services were conducted is still standing on a large corner lot which is deeded to the Evangelical Lutheran congregation of Halifax by the will of John Samuel Gross. Why was this congregation lost to our Church?

II. *We must provide a Church home in the language of the children and of the country in which they live.* See what has been lost to our Lutheran Church in the case at Halifax. Now, after 150 years, a Lutheran congregation has again been organized, this time using the language of the country and principally of young people. The Church will now be understood and be able to take her part in caring for and working among the unchurched.

We are not ashamed of the past; for we have a glorious history and much for which to be proud and thankful. But are we of this generation doing all we can to build up and extend our Church in this great America? Or are we waiting—hoping that those who follow us will do something?

Are we making missionaries of our young people? Men who are willing to sacrifice country and home, if necessary, for the extension of their Church?

III. *"Our King and Country Need Us"*—Our King, Jesus Christ, is calling to every loyal Christian to be true and faithful to his King and be ready to go whenever and wherever called. Lutherans, being members of the First and largest Protestant Church in the world, should always be in the front ranks in extending the Church by planting missions in every town and city.

"No need," you say? Try it by entering a city without a Lutheran Church and see how many Lutherans you can find! These countries of ours (United States and Canada) need our Lutheran Church and every Lutheran needs his Church. Let us be patriotic enough to do all in our power to supply that need.

IV. *A Study of Conditions in Canada.*—According to the religious census of Canada (1911) we had 100,000 communicant members and 300,000 baptized members. Where are the other 200,000? Some of them are in the homes and Sunday schools of the churches, but not near all of them. Possibly a large proportion of them are in congregations of the denominations; but why? Often because they can there hear the Gospel in the language which they understand and because we are not doing our part in helping provide men and means to look up and organize such into Lutheran congregations.

Now that the Lutheran Church is about to celebrate the 400th anniversary of her birth, will you prayerfully ponder over these figures and then ask yourself this question, "Shall we stop doing English Home Mission work? Or shall we forge ahead more aggressively than ever?"

In twelve years the English Home Mission Board of the General Council has established thirteen congregations, assisted in building eight churches and thus making possible the Synod of Central Canada, which latter body has joined with the German Synod of Canada in establishing a

theological seminary at Waterloo, Ontario. This seminary is now five years old, has graduated seven men, all serving congregations in the Dominion. Last year a college department was begun with twenty-two students.

What shall the future be? The Luther Leaguers of today will be the Lutheran Church of tomorrow. To a great extent it lies in your power to extend and build up your Church in your country. If the Church is to take her proper place among the religious forces of America, we must work, pray and give that wherever our people go, be it in the United States, the Dominion or anywhere else in North or South America, they shall have the opportunity of attending a Lutheran service in the language of the country.

*"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. * * * Shake thyself from the dust; arise, sit on thy throne, O Jerusalem."*

"Behold, I have set before thee a door opened, which none can shut."

Seventeenth Week
after Trinity. Oct. 15, 1916

THE MOST NEEDFUL PRAYER
(Petition VII)

Matt. 6:13; I Peter 5:8-11.

DAILY BIBLE READINGS—October 9 to 14.

Monday, October 9: Mark 7:20-23.
Tuesday, October 10: Matt. 7:18.
Wednesday, October 11: I Tim. 6:10.
Thursday, October 12: Judges 2:11-15.
Friday, October 13: Rom. 12:9, 21.
Saturday, October 14: Matt. 25:45-46.

HINTS FOR LEADERS.

Announce several familiar hymns. Read responsively Psalm 72.

Let the Leader read the Lessons: Matt. 6:13; I Pet. 5:8-11.

Have the Pastor offer prayer, and all unite in The Lord's Prayer. Hymn 165.

Give Luther's explanation of the seventh petition. Special music.

Remarks by the Leader. Readings on Prayer.

Talks based on the discussions in The Topics and The Review.

Have a few short sentance prayers.

Ask the Pastor to sum up the thoughts of the meeting in a five minute talk.

(Topic reviewed by J. Ernest Zimmerman.)

If there is one prayer that we need to pray oftener than another it is this seventh petition of the Lord's Prayer, for it seems to cover more of the needs of man than any one other petition. Its scope is not limited to this life, but extends to eternity.

In this age when men are denying the existence of a personal devil and sin and evil, it is refreshing to read the American Revision of the Bible, giving this portion of the Lord's Prayer its true meaning, when it states it, "But deliver us from the evil one."

When Christ descended into hell he declared himself the conqueror of sin, and Satan and he proved himself the conqueror by his resurrection. If he has conquered Satan and if all things are possible with God, as we firmly believe, then it is possible for Him to deliver us from Satan and his works and he has promised to do so if we come aright to Him and ask in faith for deliverance.

Christ also teaches in this petition the fact that there is deliverance in Him alone. Men in all ages of the world have sought deliverance from evil in many other ways, but Christ has been the only one who has ever succeeded in freeing men from evil.

Again, not only does Christ mean us to understand that he will deliver us from the devil himself, but also from the suffering and sorrow and pain which are the fruits of the evil one. We cannot study the life of the Apostles, and especially Paul, without believing that they frequently offered this prayer and knew that the Lord heard them, for they enjoyed a peace of mind such as no man except a true Christian can have. How beautifully God's deliverance and care are expressed in the Hymn of Isaac Watts:

God is the refuge of His saints,
When storms of deep distress invade,
Ere we can offer our complaints
Behold Him present with His aid.

Midst storms and tempests, Lord, Thy Lord,
Does every rising fear control;
Sweet peace Thy promises afford,
And well sustain the fainting soul.

Eighteenth Week
after Trinity. Oct. 22, 1916

THE SURE PROMISE (The "AMEN")

John 16:23-33.

DAILY BIBLE READINGS—October 16 to 21.

Monday, October 16: 6:4, 6, 30, 33.
Tuesday, October 17: Mark 11:20-25.
Wednesday, October 18: Luke 12:28-31.
Thursday, October 19: Matt. 17:19-20.
Friday, October 20: Matt. 18:15-20.
Saturday, October 21: Matt. 19:23-29.

HINTS FOR LEADERS.

Open with order of service in The Topics.

Use the following hymns: 32, 170, 195, 188.

Consult your Catechism for explanation of "Amen."

Have different members answer the questions at the close of the discussion in The Review.

Have a recitation or a number of readings.

Close with order of service in The Topics.

(Topic reviewed by Rev. Paul W. Koller.)

We have come in our study of the Lord's Prayer to the last sentence. Yes, to the very last word—the "Amen." The "Amen" is more than a mere ending for the prayer. There are many who pray and say "Amen" who have no higher conception than that it

is simply a customary and fitting ending for their prayers. It is a great deal more than that. The Hebrew word means *firmly* and was used like our *surely* for confirmation of anything. When it was used in a religious sense as at the close of a prayer, it was a distinct expression of confident assurance. The petitioner said in effect, "So be it," and at the same time, "It will be so." This spirit and confidence should indeed characterize not only the praying of the Lord's Prayer, but all our prayers.

God will surely answer our prayers. This is the firm promise of Scripture. If we come to Him with a true prayer and in the right way, we can be sure that He will hear us and answer us. His answer will not always be in the exact way we expect. No true father gives his children everything they ask for, and in the way they want, but that father will grant the right request of his children in the way he thinks is best, and according to his ability. So will our blessed Lord and there is no limit to His ability. ur praying would be much more effective if we really believed that God's promise to answer our prayers was a sure promise. We would do well to commit it to memory. We should write it on our minds and engrave it on our hearts."

"Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it to you."

There is a condition here that must be observed however. Our prayers for the sure answer must be in the name of Jesus. In the name of Jesus means that we must have faith in the son of God, and that our plea is not to be one of merit, but one of reliance upon the righteousness and worth of Him who died for us. When our prayers are in Jesus' name the answer is sure.

QUESTIONS.

1. Should we pray the Lord's Prayer often?
2. What must we put into it to make it effective?
3. Should we believe that the prayer will surely be answered when we pray?
4. How do you know that God's promise of an answer is a sure promise?

Reformation Week. Oct. 29, 1916

THE CRADLE OF THE REFORMATION

(Wittenberg University)

Job 28:23-28; Acts 17:22-31; 19:8-10.

By Ella Grace Hunton, A. B., Professor in Elizabeth College.

DAILY BIBLE READINGS—October 23 to 28.
Monday, October 23: Isaiah 1:1-15.
Tuesday, October 24: Isaiah 1:16-20
Wednesday, October 25: Isaiah 1:21-23.
Thursday, October 26: Isaiah 1:24-31.
Friday, October 27: Psalm xlvi.
Saturday, October 28: Romans 1:16-17.

HINTS FOR LEADERS.

Make this meeting a festival occasion.

Use the great Lutheran Hymns, "A Mighty Fortress," "Now Thank We All Our God," and The Luther League Rally Hymn. Arrange for special instrumental or vocal music.

Have different members give a resumé of the articles in both THE TOPICS and THE REVIEW.

Have two or three short appropriate addresses, or give readings from The Ninety-five Theses, or Christian Nobility, or Babylonian Captivity, or Christian Liberty. Make these selections with care.

Plan for this meeting with care and secure the aid of your pastor in making the arrangements.

Issue a general invitation for this meeting to everyone.

(Topic reviewed by Victor Tressler, D.D., Ph.D. (Leipzig). Professor of the New Testament in our American Wittenberg.

Wittenberg is a quiet little city of twenty thousand souls lying in the heart of Europe on the well cultivated Saxon plains. It is a pleasant enough place. Yet, ordinarily, it would not attract a second glance of the traveler through the picturesque lands and the splendid cities of the German Empire. On every side, as men look at things nowadays, Wittenberg is excelled. Opulent commercial and manufacturing cities lie around and far outrival her. She has neither art museum, cathedral, nor any great institution; for her far-famed university is no more.

Yet thousands of travelers from world-wide lands, passing by many a modern metropolis, buy their tickets to Wittenberg and, with uncovered head and pounding pulse, lose themselves for a little time in the narrow streets and quaint surroundings of this cradle of the Reformation.

Here, in a very true sense, modern history was born. Here, for a time, the world's most influential university carried on its work. Here students flocked and magnates centered. From here political tendencies, social strivings and religious aspirations, hewn out of the Holy Word of God and winged by an apostolic faith, went forth to refresh the world. For Wittenberg was the workshop of Martin Luther.

The University of Wittenberg was founded in 1502 by the Elector Frederick. In the charter he said it should be an oracle for himself and his people. Through Luther and his Reformation this became true even beyond the Elector's dreams. St. Augustine was the patron saint. Here Luther, after three years in the Erfurt cloister, came as the professor of philosophy. A little cell in the local convent was Wittenberg's first domicile furnished Luther. Here daily, at one o'clock, Luther lectured on the Bible; first on the Psalms then on Romans. These latter lectures in Luther's own notes have

just recently been discovered in an old German bookshop.

In a little wooden chapel, in the market square, Luther began to preach his Wittenberg world-evangel. A friend of Luther has said:

"This building may well be compared to the stable in which Christ was born. It was in this wretched enclosure that God willed, as it were, that His well-beloved Son should a second time be born."

New Honors and a Wider Field.—On October 19, 1512, Luther received the degree of Doctor of Divinity in the hall of the Wittenberg University. He took this oath: "I swear with my whole might to defend the evangelical truth." From now on Wittenberg became the certain and significant center of a released Gospel. The university became crowded with students from far and near. The Wittenberg pulpit startled the men of Europe with its lucidity and authority.

Welcome Waves of Wisdom Wafted from the Workshop of Wittenberg.—In Wittenberg, Luther expounded Scripture, says Melanchthon, "so that in the judgment of all pious and well-informed men it was as if a new morn had dawned after a long night of darkness."

In Wittenberg, Luther had his own soul kindled and in turn kindled those of others.

In Wittenberg, he defied the plague, denounced the virtue of relics, attacked Tetzel's sale of indulgences and prepared for his disputation with Doctor Eck, which forever settled Luther on the finality of the Word of God.

At Wittenberg he nourished himself and his students on this Word; viewed without dismay the papal threatenings; fearlessly burned the Pope's bull of excommunication, prepared for his historic stand before the Emperor at the Diet of Worms.

To Wittenberg we must go for the abolition of the mass; the first printing and circulation of religious literature, both learned and popular; the planning and putting into effect of a public school system.

From Wittenberg a new universality was given to the sanctity of the home by the marriage of Katharine von Bora to Martin Luther; a new religious psychology was introduced by the publication and distribution of Luther's Small Catechism; a new and undying impulse was begotten in the souls of men showing them the way to civil and religious freedom by those pivotal Wittenberg writings, "An Address to the Christian Nobility," "The Babylonian Captivity" and "Christian Liberty."

From Wittenberg a fixed and firm dependence on the Word was bequeathed to all children of the Reformation by Luther's unalterable stand against Erasmus and Zwingli in the controversial writings sent out from that same center.

Out of Wittenberg came, in germ, church and school and city as we have them influentially today.

Wittenberg versus Rome.—This is why we look to Wittenberg and not to Rome. For back of Rome is Rome! Rome is opaque; we can see no further; but Wittenberg is translucent, yes, transparent; for back through Wittenberg we see the everlasting Gospel of the Son of God with the tree of life whose leaves are for the healing of the nations.

Some Present-Day Mementoes.—Wittenberg is the cradle of the Reformation; but the Reformation has long since passed its cradle stage. Yet the Wittenberg of today has not only the glory of the past, but bears some honorable marks of its history. Here is the "Luther Oak" marking the spot of the burning of the Pope's Bull; the "Augusteum," built in 1564 and now a theological seminary; the "Luther House," part of the old monastery, where Luther lived, now fitted up as a "Luther Museum" with many interesting souvenirs, such as Luther's pulpit, their betrothal ring, original manuscripts, paintings and medals of great historic worth and human interest. Just beyond, on the same street, is the home of Melanchthon, Luther's great friend. Here is the old market place where Luther preached, with its fine bronze statues of the Reformers. Yonder is the old "Stadt Kirche" where the Holy Communion was for the first time administered in both kinds. Just a little farther along the winding cobble-stoned way rises the far-famed "Schloss-Kirche" (Castle Church), first erected in 1497, damaged more than once by fire from accident and artillery and finally restored by the old Emperor Wilhelm I, who gave the church the great bronze doors upon which are engraved in bas relief Luther's "Ninety-five Theses." Within are medallions of the heroes of the Reformation and their several coats of arms.

In front of the chancel on either side of the great nave lie buried Martin Luther and Philip Melanchthon, while above, in mighty letters, are inscribed the words, "Ein Feste Burg Ist Unser Gott." Under the spell of the old church's imagery one remembers that Luther was well named, "*The Nightingale of Wittenberg.*"

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—Mr. Carl M. Eger, one of the founders of the Hecla Iron Works, in Brooklyn, who died recently, bequeathed about $250,000 to various Norwegian churches and charities in this country. The balance of his estate of $600,000 goes to his sister.

—The cornerstone of the new edifice of the Church of the Redeemer, Brooklyn, Rev. J. E. Flanders, pastor, was laid July 30.

PHILADELPHIA

—The property of the Lutheran Publication Society, at 1424 Arch street, has been included in the city's plan for a parkway and will be vacated by the Publication Society probably October 25. The property cost the society about $67,000 and will be taken over by the city at $118,250.

CHICAGO

—The Home Mission Board of the United Norwegian Lutheran Church of America has called Rev. E. C. Tollefsen, of Finley, N. Dak., as city missionary in Chicago. He will begin his work early in September.

ST. LOUIS

—Rev. M. Rhodes, D.D., has been made pastor emeritus of St. Mark's Church, which he has served so faithfully and so successfully for many years.

PITTSBURGH

—The Pittsburgh Inner Mission Society did not cut down its activities during the hot weather months. It increased them. In addition to its regular work, during July and August the society conducted, on an average, three open air services per week. The work was of an evangelistic character, and reached over 3,000 people, mostly men, many of foreign nationality. Seven Vacation Bible Schools were conducted in Lutheran churches; they enrolled over 1,000 children and enlisted over 100 volunteer teachers. 2,462 bunches of flowers were distributed among poor children. The society has a central office at 204 Second National Bank Building.

—The cornerstone of the new building of St. Stephen's Church was laid September 3.

ROCHESTER

—Rev. C. N. Conrad, D.D., has recently completed thirty-four years of continuous service as pastor of his first and only charge, Concordia Church. During this time he has been instrumental in organizing seven congregations in and around this city.

JERSEY CITY

—Rev. William Freas, formerly pastor of Bethany Church, New York, has become pastor of Holy Trinity Church, this city, succeeding Rev. E. E. Neudewitz, who founded the church and served as its pastor for nineteen years.

LOUISVILLE

—Dr. Harlan K. Fenner's pastorate of the Second Church, this city, will begin its fortieth year on the first of October.

GENERAL

—In a letter in the June issue of *Lutheran Mission Worker*, Rev. William M. Horn, president of the Synod of New York and New England, writes: "I favor strongly one foreign mission board and one home mission board for General Synod and General Council, as a matter of principle as well as for efficiency. And I would like to call on every pastor and layman who thinks as I do, to join with me in working for it, and not simply waiting until the time comes for union." Commenting upon this statement, William C. Stoever, Litt.D., former President of the Luther League of America, writes:

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"Allow me to emphasize what he says. This thought has been a hobby with me for years, and has been presented to a number of our ministers, including Rev. Dr. Edward T. Horn, the father of the writer of these words. He was enthusiastic over the proposition and said he believed the solution of many of our questions would be found in such unification of our work. A business man would favor this plan, as it would insure better management, larger results, fewer losses. It would solve the difficulties which occur in our home mission work in the West and Northwest as to the location of churches, and with the united receipts the work would be greatly enlarged. Is not the church wasting its men, its money and its energies by separation? May the laymen and the ministers respond to Mr. Horn's suggestion and tell him whether they agree with him or not. My prediction is that there will be a great majority in favor of unification, and very few who will oppose it."

—Rev. F. C. Longaker, Ph.D., professor of Greek and history of Lenoir College, at Hickory, N. C., has just written an able pamphlet, entitled "Some Counterfeit Religions."

—Miss Bertha Koenig, of Hanover, Kan., is under appointment by the Women's Home and Foreign Missionary Society (G. S.) to go to the Muhlenberg Mission in Africa.

—Rev. A. T. W. Steinhaeuser, D.D., of Allentown, Pa., has been called to the chair of New Testament in Wartburg Theological Seminary, Dubuque, Ia.

—The latest statistical report of the Walther League gives that organization a membership of 16,000, divided among 259 local societies.

—Secular newspapers are publishing a report that property owners in San Antonio, Tex., have offered the Lutheran Church a sanitarium property in that city worth $40,000 if they will there establish a hospital for Lutherans in the United States and Canada who have tuberculosis.

—The Laymen's Missionary Movement of the General Synod has put its third secretary in the field, Mr. A. D. Chiquoine, formerly business manager of the Lutheran Observer.

—A campaign to raise $25,000 by Thanksgiving Day for the Bethphage Home for Epileptics at Axtell, Neb., has been inaugurated.

—Upon the departure from Guntur, India, on furlough, of Rev. and Mrs. J. Roy Strock, in July, the *Madras Mail* published the following note: "Guntur, July 14.—This evening a large crowd assembled at the railway station to bid farewell to the Rev. and Mrs. Strock, on their departure on furlough to America. Yesterday evening a farewell meeting was held in the college hall, when an address voicing appreciation of their services was presented and good wishes for their furlough were expressed. Two silver vases were also presented to Mrs. Strock and a silver casket to Mr. Strock. For the past few years Mr. Strock has been the principal of the college, and, before that, he worked as lecturer in physics. Mrs. Strock has assisted in the teaching of English. Large additions have been made to the equipment of the institution during this time, and one of the principal's objects during his furlough is to increase still further the equipment and to provide an endowment for the institution. The Home Board has already given its sanction to schemes laid before it along these lines." Rev. and Mrs. Strock are traveling by the way of the Pacific and are scheduled to reach San Francisco about September 11.

Luther League

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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President, C. T. A. ANDERSON, 35 South Dearborn St., Chicago, Ill.

First Vice-President, O. C. ROHDE, 628 Fernwood Ave., Toledo, Ohio.

Second Vice-President, GEO. W. RAPPS, 2312 Chestnut St., Milwaukee.

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Literature Secretary, Rev. LUTHER M. KUHNS, 440 Paxton Block, Omaha, Nebr.

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Composed of the President, Vice-Presidents, General Secretary, Literature Secretary, Treasurer, and the following members:

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I. S. RUNYON, New York.
Rev. G. F. GEHR, Wilkinsburg, Pa.
JAMES M. REYNOLDS, Valatie, N. Y.
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Treas., HARRY GOEDEKE, 21 W. Saratoga St., Baltimore.

NEW YORK

MOHAWK VALLEY DISTRICT

—The Luther Leagues of Utica and vicinity united in a rally meeting held in St. Paul's Church, Utica, on Tuesday evening, March 28. A vested choir of forty voices, chosen from the Lutheran churches of Utica, under the leadership of N. J. Rockwell, contributed to the success of the meeting. Following brief remarks by E. A. Shineman, of Canajoharie, president of the Mohawk Valley District League, Rev. L. M. Kuhns, General Secretary of the Luther League of America, delivered an eloquent and impressive address which enthused the people who heard him. At the close of the meeting the people gathered in the church parlors, where refreshments were served and an opportunity was offered for members of the various local Leagues to get acquainted. Among those present was the Rev. Reumann, of Christ Lutheran Church, Little Falls, with about six of his members.

The meeting was one of the inter-district rallies which have been arranged to keep up the interest in district work. It was a great success in every way.

PENNSYLVANIA

NORTHEASTERN DISTRICT

—Rev. S. G. Von Bosse delivered the address at the twenty-fifth anniversary of the Luther League of Kriplein Christi Church, Wilkes-Barre, Pa., Wednesday evening, July 12.

UPPER LEHIGH VALLEY DISTRICT

—The Salem Luther League of Audenried gave a reception to their new pastor and the congregation. Mrs. Henry Pfeffer, president of the local League, had charge of the ceremonies. Mr. Ellis Stauffer, district president, gave the address of welcome, which was responded to by Rev. Fredricks, the new pastor. After the services in the church the meeting adjourned to the P. O. S. of A. hall, where refreshments were served. Every one was in the best of spirits as it was four years since the congregation had had a shepherd. On Sunday, July 23, the Luther League presented the congregation with a fine new organ.

GREENSBURG DISTRICT

—The annual convention of the Greensburg District Luther League was held in Holy Trinity Church, Irwin, July 13. The address of welcome was delivered by Miss Margaret Hutchison, of Irwin. Ray Hauser, of Ruffsdale, made response, showing that these conventions encourage Leaguers and put renewed zeal in the work of the local League.

Business followed under the direction of the president, John C. Haberlen.

Rev. E. O. Graham, as chairman of the standard of excellence committee, appointed at the semiannual convention, briefly outlined the following standard of excellence for the Greensburg District:

First—That the Greensburg District Luther League be divided into five branches composed of Leagues now organized and to be organized in the district.

Second—That these branches hold rallies at least twice a year, to discuss subjects of interest to the Leagues.

Third—That the presidents from the various Leagues, together with the president of the District League, meet and make arrangements for all rallies.

Fourth—That an offering be taken at these rallies, 15 per cent. of which shall be paid into the district treasury and the balance held by the treasurer of the League where the rally is held to be paid to the treasurer where the next rally is to be held to be used for refreshments.

Fifth—That a banner be procured by each branch and be given to the League having the highest percentage based on the following standard:

One point to be given for each percentage of membership present at each League meeting.

One point to be given each member who takes part in the meeting prepared by a talk or a reading, etc.

One point to be given for each percentage of membership attending church service.

One point to be given for each percentage of membership reading the Bible each seven days.

One point for each new member received into the League.

One point for the leader being present and prepared.

One point for the meeting begun on time.

Following a short business session, there was a short address by Dr. Elson, president of Thiel College, in which he told of the excellent high standard Thiel had reached as a college.

The afternoon session opened at 1.30 p. m., with a demonstration of a model Junior League meeting by Mrs. William Gross and Miss Florence Slaughtenhaupt, of Irwin. Next followed a discussion of the Luther League Ideal and the Ideal Luther League.

A committee appointed at the morning session to report what part the District League should take in the quadri-centennial celebration, reported the following plan:

First—That each local Luther League inform itself of the general plan of the joint Lutheran committee for celebrating the quadri-centennial. Write the "Lutheran Celebration Headquarters," 925 Chestnut street, Philadelphia, Pa.

Second—That in conformity with the suggestion of the joint Lutheran committee, the festival preiod extend from October 31, 1916, to October 31, 1917.

Third—That each local League assist the local congregation in distributing suitable literature and placing the Lutheran in every home.

Fourth—That during the year, where two or more Leagues are accessible to each other, joint meetings be held at least twice during the year, according to the action of the District Luther League at this session, and that the programs at the meetings be anniversary in character.

Fifth—That the local Leagues purchase and

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circulate all or part of the following books: "The Friar of Whittenburg," Davis; "Life of Martin Luther and the Reformation in Germany," Gustave Koenig; Martin Luther, the Man and His Work," Dr. McGliffert; "Life of Martin Luther," Koestlin; "Luther the Reformer," Charles E. Hay; Luther at Wartburg and Luther at Coburg," J. G. Morris; "Luther the Leader," J. L. Nuelson; "Luther on the Law and the Gospel"; "Luther on the Sacraments; "Devotional Reading from Luther's Works," John Sander; Katharine Von Bora, or Martin Luther's Wife," E. A. Endlich; "Ecclesia Lutherana"; "Luther as Spiritual Adviser," Professor Neve; "Practical Theories of Martin Luther," H. L. Waning; "Quaint Sayings and Doings of Martin Luther," J. G. Morris; "Through Luther to Liberty," Shuh; "The Conservative Reformation," Krauth; "The Schonberg Cotta Family"; "The Knights in Grey and Additional Pamphlets."

Sixth—That during the year in addition to their regular programs, the local Leagues have lectures, and the committee in charge of anniversary celebration provide lectures, on all or part of the following subjects: The state of Europe prior to the Reformation; Luther the monk; Luther the reformer; Reformation in Germany; Reformation in Sweden; Reformation in Switzerland; Reformation in France; the banner of our church, the Augsburg Confession; loyalty to the banner; the effect of the Reformation on Rome; what we owe the Reformation.

Seventh—That the Greensburg District Luther League erect a permanent monument to the 400th anniversary of the Reformation by purchasing a perpetual scholarship in Thiel College to be known as the 400th Anniversary Scholarship of the Greensburg District Luther League.

Eighth—That a committee of five be appointed to arrange for and direct the carrying out of these resolutions.

Ninth—That the district conventions during the year of celebration give special attention to the observance of the anniversary.

After a half hour of music conducted by the Rev. Gomer C. Rees, of Greensburg, Pa., Mr. J. J. Zimmerman read a paper on "What Part Should the Luther League Take in the Quadri-Centennial Celebration."

The evening session was opened by Rev. Frischcorn conducting the devotional services. C. P. MacLaughlin, of Greensburg, made the address of the evening.

NEBRASKA

—The Luther League o fthe First Church, Benson, held its annual meeting on Wednesday evening, August 9, 1916. The election of officers resulted as follows: Miss Ellen Petersen, president; Miss Agnes Tonder, vice-president; Miss Agnes Lindberg, secretary; Mr. Glenn P. Madsen, treasurer; Mr. Burton B. Petersen, corresponding secretary. Reports showed ninety members, and much help given the church, financially, spiritually and socially.

MINNESOTA

—Officers of St. Mark's Luther League, North St. Paul, were recently elected as follows: G. Rufenacht, president; Len. Carlson, vice-president; Clarence Hanson, recording secretary; Miss Sigrid Peterson, corresponding secretary; Mrs. Len. Carlson, treasurer; Mrs. C. M. Lawson, organist.

LUTHER LEAGUE OF AMERICA

(*Continued from page* 31.)

nection between our feelings and our actions.

What are we Luther Leaguers, who received our inspiration first-hand, going to do?

What are you going to do, you countless hosts of Luther Leaguers, who will herein receive your inspiration as you read the addresses and papers, and when you study the signs of progress and the adopted recommendations for more efficient work as outlined in the reports?

What can we do? As some of us were homeward bound, we took the night boat at Cleveland for Buffalo. Inscribed in plain, bold letters on her mammoth side was the answer, in these words, *"See and Bee."*

The Convention theme, "Lutheran Co-operation," translated means that we Luther Leaguers must be "Workers together with God," "of the Church, by the Church, and for the Church."

As the glorious aftermath of this Convention, may we be able to say with the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

BOOK REVIEWS

CHRIST'S ECONOMY. Eugene M. Camp. The Seabury Society, 52 East 25th street, New York. 176 pp. cloth, 50 cents.

This is a publication of "The Seabury Society," an organization started in the Episcopal Church in New York, and its members still limited to communicants of that church. The organization takes its name from the first Bishop of the Episcopal Church. Its function is that of a consulting society on methods of practical Christian work by men. The book gives rules for conduct of the material work of the church as taught by Jesus Christ, definite suggestions for worthwhile Christian work by men of church pews, and practical plans for functioning and subsequent management of the material work of the individual church. The book will have special interest for Episcopalians.

HISTORY OF THE REFORMATION OF THE SIXTEENTH CENTURY, by P. A. Peter. Lutheran Book Concern, Columbus Ohio. 208 pp., price, 35 cents.

This is the best short history of the Reformation we know. Coming at this time it will be very acceptable to the busy layman who wants to know the history of this important period. A layman who has just read the book says it tells you what you want to know. We recommend this concise little history to our Lutheran young people.

DOCTOR LUTHER, by Gustav Freytag, translated by G. C. L. Riemer, Ph. D., Professor at Bucknell University. Portraits cloth, 208 pp., price, $1.00.

This is the most important book of the month on our table. The style of the make up of the book is fine. The type is clear cut, the ink real black, and the paper of first quality. There is a brief sketch of Gustav Freytag, biographic and geographic notes, and a table of dates. The book is a brilliant pen picture of Doctor Sutlin. It is not biography in the ordinary sense; its portraiture. The translation in some places can be improved. Some idea of the sweep of the book can be gleaned by the following sentences: "The space of time from 1500 to 1600 embraces the greatest spiritual movement that has ever stirred a nation to its innermost depths." "Children and half-grown lads journeyed from the remotest valleys into the unknown world, to seek learning." "Countless were the abuses of the Church against all the offended moral feeling of the Germans rebelled; but the nucleus of the whole movement was the fight against the means of grace, thru which the heartfelt needs of the German people were so disgustingly made sport of. And the great work of the reformers is only then correctly understood when it is taken as a reaction of the heart against untruth, absence of feeling, and wanton abuse of that which was most sacred." "There are few mortals who have felt this agony as deeply as Luther. And the greatness about him is just the fact that he was never prevented by such grief from doing the most courageous deeds." "Such was Luther. A daemonic nature, stubborn and sharply defined his mind, powerful and moderate his desires, pure his morality, full of love his heart. The sovereignty of the Germans in the realm of the spirit, however, rests upon him." Among the books called forth by the Quadri-Centennial of the Reformation this book will take a fitting place. Once you start to read it you will want to continue its perusal to the end. Buy this book and place it on your book shelf.

THE THREE KINGS, translated from the German of Gustav Nieritz by Rebecca H. Schively, and illustrated by Jessie Gillespie. 223 pp., price, 50 cents.
THE SCHOOLMASTER AND HIS SON. A narrative of the Thirty Years' War by K. H. Caspari, illustrated. 216 pp., price, 50 cents.

Both of these books are published by the Lutheran Publication Society, Philadelphia. The makeup of the books and the illustrations are very good. These are excellent stories for young people. We are glad to welcome a new and greatly improved edition of these capital stories from the German.

Luther League Supplies

Luther League Topics

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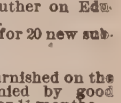

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The Junior Luther League

BY REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

The Toledo Convention

It was a great convention. Everybody who attended the sessions and followed the trend of thought and action will concede that. The spirit was fine, earnestness predominated, and an aggressive seriousness prevailed. This issue of the REVIEW will show, in the concrete, the importance of the Twelfth Convention of the Luther League of America.

Important Action

The Toledo Convention is of significant importance, not only to Junior leaders and workers throughout the country, but also to all laymen who are interested in the Christian and church welfare of our boys and girls.

The action taken was this: The Junior Luther League, hereafter, is to be that single organization of our League work which shall number within its membership boys and girls who are under eleven years of age. For the period between eleven and sixteen years inclusive, an Intermediate League has been created to consist of boys and girls of the aforementioned age, grouped in separate organizations to be known as Boys' Luther Leagues and Girls' Luther Leagues.

The Boys' League and the Girls' League will then be of the Intermediate group, and is to be known and referred to as such hereafter, while the Junior League embraces the smaller children within its proposed membership. Separate sets of Topics will be prepared for the Junior League and the Intermediate League. These will begin to appear in the November issue of the REVIEW. The principles and purpose of this most important action will be discussed more fully in the next issue of the REVIEW.

Topics for October

October 1—"Paul Defends Himself and Preaches Christ." Acts 28:17-23.
October 8—Missionary program. Suggested Topic—"The Luther League and Missionary Zeal."
October 15—"Some Believe; Others Disbelieve." Acts 28:24-31.
October 22—"The Man Paul." (General Review of Paul's Life.)
October 29—"The Restored Word and Its Influence." (Reformation Day program.)

Topics for November

November 5—"Reverence." Exodus 20:12.
November 12—Missionary Program. Suggested Topic, "Stories From India."
November 19—"Honesty." Exodus 20:15.
November 26—"Truthfulness." Exodus 20:16.

OCTOBER 1.

Paul Defends Himself and Preaches Christ.

By Mrs. M. Haller Frey.

The Story Told—Paul, when he had called together the chief men of the Jews, explained to them how although he had committed no wrong against the people of their customs, yet had he been delivered a prisoner into the hands of the Romans. When, at the examination, no fault worthy of death was found in him, then were the Jews dissatisfied, which caused Paul to appeal to Cæsar, not to accuse his nation of wrong, merely to defend himself.

For this reason had he called these men together, to speak with them concerning all these things, not to complain of the chains that bound him, rather to glory in them, for in this lay the hope of Israel.

After hearing what these men had to say in defense of themselves, they appointed a day to meet him, for they desired to hear just what Paul thought of his new sect concerning which so much was spoken against.

Paul only too glad for this opportunity to tell again the story of his conversion and the beautiful story of Jesus, met them and from morning until evening of the appointed day, he explained and declared the kingdom of God, persuading them, through the law of Moses and from the prophets, that Jesus was the only way of salvation.

Scripture References—Acts 24:12-13; Acts 21:33; Acts 22:24; Acts 25:11; Acts 24:10; Acts 25:8; Acts 26:31; Acts 26:6-7; Acts 26:29; Acts 24:5; I Peter 2:12; I Peter 4:14; Luke 24:27; Acts 26:22; Eph. 4:1.

Main Lesson—Paul in bonds, among enemies, takes the first opportunity he had to preach Christ. What a lesson, for us, of faithfulness. While defending himself, he so impresses the chief men of the Jews, that they feel sure he can set them right about this new sect and for one whole day he pleads with them. Tired? Oh, no! not while doing the work that lay nearest his heart.

Practical Thoughts—Paul did a wise thing when he called a meeting of the men who disagreed with him. They talked it over. How much better if we Luther Leaguers would get together sometimes and "talk over" the problems and little difficulties that meet us day after day. Ashamed of the chains that bind him? No, rather glorying in them for it is the "hope of Israel." Are we ashamed of the obstacles and the trivial things that seem to hinder our work? Let us rather glory in them, making, by surmounting them, stepping stones to that higher life found only in faithfulness to the work of our Master. Spurgeon said, "Many men owe the grandeur of their lives to their tremendous difficulties," and this is also true of Paul.

(Let the leader explain the meaning of the following recitation, written by Edwin Markham.)

We men of earth have here the stuff
Of Paradise. We have enough!
We need no other thing to build
The stairs into the unfulfilled—
No other ivory for the doors,
No other marble for the floors,
No other cedar for the beam
And dome of man's immortal dream.

Here, on the paths of every day,—
Here, on the common human way—
Is all the busy gods would take
To build a heaven, to mold and make
New Edens. Ours the stuff sublime
To build Eternity in time.

Blackboard Illustration.

PAUL: Teaches CHRIST and Preaches

OCTOBER 8.

By Rev. Arthur T. Michler.

Plan for an original prayer, either in written or extemporaneous form. The Scripture basis for the topic is Acts 2:14-36. This can be used as the lesson in a single reading or it can be read in sections.

"THE LUTHER LEAGUE AND MISSIONARY ZEAL"

The Luther League—The League is the organization of the young people of the Lutheran Church. Its motto is "Of the Church, By the Church, For the Church." Its chief object is to create in the hearts a greater love for their Church through information and opportunities for service. When we know something about our Church, her history and life we certainly will love her more.

Information—To grow in affection for anything means a knowledge of what it has been and what it is. Therefore the League Topics includes all subjects which concern the history of the past and the life of the present of our Church. When a Leaguer KNOWS, he usually begins to think more of the church in which he is. So the League has always tried to inform her members about the greatness of the church.

Opportunity for Service—The League does not only teach through the Topics, but also affords an organization in which the young people can do something. If we always learn about what we are to do and then never do anything like that of which we have learned, we become indifferent and finally we will lose interest in God's Kingdom and drop away. But when we DO something, we grow. So the League is a fine place in which to do things for Christ and the Church.

The Junior Leagues—What we have said above about the League in general is true also of the Boys' and Girls' Leagues in particular. It is necessary and good for us to be informed about the church and its great work. But we must not stop there. We must also do and be active in the work.

Now what are you boys and you girls DOING in your League? This is an important question and one which every one of you ought to answer. Whatever your answer may be, you ought to do things.

First.—You ought to bring in as many members into the League as possible. Talk to that boy who doesn't come and influence him to join. Talk to that girl and do the same. Do personal work for your League.

Second.—Give as liberally as you can for missions. Earn some of the money yourself. You will be more interested in making Christians out of heathen people if you give, than if you do it only half-heartedly or not at all.

Third.—Influence boys and girls of the proper age, probably your own, to join the Pastors' Catechetical Class with you. You are going to join the church. Well, that is fine. Then ask the fellow who doesn't go to church to go with you and join with you.

Fourth.—Help increase your Sunday school class in the same way as above, through your personal efforts.

Fifth.—Go to church yourself and always keep your eyes open to influence other boys and girls to come with you to church. The habit of church attendance is a fine one and a delight to the Lord. It also pleases the pastor. Do these things and do them now. Then you will become a growing and most useful Christian, to the League, and to the church.

Your Zeal—But to be successful you must be full of enthusiasm and zeal for the great work. Do you think Peter could have preached such an effective sermon if he hadn't the fiery zeal of the earnest Christian? Believe in your League, your church and Jesus Christ. Be zealous and then many will doubtless be brought into the church through your efforts.

OCTOBER 15.

Some Believe, Others Disbelieve.

By Mrs. M. Haller Frey.

Story Told—After Paul had explained and testified to the chief men of the Jews, for an entire day, "some believed the things which were spoken and some believed not," the hearers of Paul's message disagreeing among themselves. Paul seeing this, quoted Esaias the prophet who was inspired by the Holy Spirit when he said, "Go unto this people and say, 'Hearing ye shall hear and shall not understand; seeing ye shall see and not perceive.'"

The hearts of the people were hardened, their ears were dull, so Paul tells them, their eyes also were closed, lest they see and hear and understand. They refused the simple story of love that Paul told, preferring the old life of custom and sacrifices to the new life found through faith, in the life and death of the Man, Christ Jesus.

God does not compel any one to believe, so when salvation was opened to the Jews, the chosen people, they rejected it and Paul then tells them the Savior whom they had rejected would be accepted by the Gentiles.

The Jews after much talking and reasoning, departed, many no doubt going back to the old way, but surely some lives, after the contact with Paul, were led to higher things.

Two years Paul lived in his own hired house, preaching and teaching, his continual theme, Jesus and his love, given in full confidence of His upholding powers.

Scripture References—Acts 14:4; Acts 17:4; Acts 19:9; Isaiah 6:9; Jer. 5:21; Ezek. 12:2; Matt. 13:14-15; Matt. 4:12; Luke 8.10; John 12:40; Romans 11:8; Acts 4:31; Eph. 6:19; Romans 1:16.

Main Lesson—When we listen to the thing concerning Jesus Christ and the true life found in Him only, let us listen with open ears, see with open eyes and with hearts softened so that every truth may sink and bear much fruit.

Practical Thoughts—The conduct of some of Christ's followers is such at times which might cause others to think them among those "who believed not." We sometimes close our eyes and ears, and harden our hearts for fear the truth that is preached will interfere with our own selfish interests and pleasures. Eternal life found in Christ, is not compulsory, if we reject, others are glad to accept. Paul continued his work for two years in bonds, in full assurance of Christ's upholding strength; we sometimes, in full liberty, grow weary after one effort, lose courage at one obstacle, because we lack confidence in the comradeship of our Master and coworker, Christ Jesus.

So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all devine.

Blackboard Illustration.

Requirements of a sincere Luther Leaguer:
Open eyes—to see aright.
Open ears—to hear aright.
Open hearts—to receive aright.
Closed senses made a Saul.
Open senses made a Paul.

OCTOBER 22.

The Man Paul.

By Mrs. M. Haller Frey.

In Tarsus, of the tribe of Benjamin, was born a boy of ordinary appearance who was destined to become the greatest missionary the world ever knew. Educated in the school of Gamaliel the best teacher of the time, he was taught the law of the Jewish fathers and became a zealous Pharisee.

Thinking the man Jesus was an imposter, he persecutes his followers, giving consent to the stoning of Stephen, the first Christian martyr, and casting into prison both men and women. On his way to Damascus with letters for the arrest and return to Jerusalem of Christians, he has the wonderful vision and his subsequent conversion, which was the beginning of his great and noble work.

After being baptized, he was called to be an apostle and began preaching in Damascus. This stirred up the Jews and they planned to kill him, watching the gates of the city day and night to catch him, but his desciples took him by night and lowered him over the wall of the city in a basket.

Paul the persecutor is now the persecuted, but in all his hardships and bonds and chains he holds fast to the faith of Jesus Christ, revealed to him on his way to Damascus. Never faltering, but ever glorying in this opportunity to thus serve the One he had one time persecuted. When he said, "What will Thou have me do, Lord," he meant it and was ready to do just what he was asked to do.

Some of the chief events in Paul's life are found in: Sent unto the Gentiles, Acts 13:2-3; Acts 13:47-48; teaches at Antioch one year, Acts 11:26; persecuted and expelled, Acts 13:50-51; heals an impotent man, Acts 14:8-10; the people attempt to worship him, Acts 14:11-18; Paul is stoned, Acts 14:19-20; the call to Macedonia, Acts 16:6-10; persecuted, beaten, cast in prison, yet singing songs of praise, Acts 16:19-25; conversion of the jailer, Acts 16:26-33; the spread of the gospel interferes with the makers of idols, Acts 19:24-27; Acts 19:35-41; again arrested, Acts 21:30-34; his defense, Acts 21:39-40; Acts 22:1-21; his appeal to Cæsar, Acts 25:10-11; dwells two years in a hired house preaching and teaching, Acts 28:30-31; sickness in Asia, 2 Cor. 1:8-11; determines to go to Jerusalem against the admonition of the Holy Spirit, Acts 20:22-24; caught up to the third heavens, 2 Cor. 12:1-4; glorying in his infirmities, 2 Cor. 12:5-10.

Practical Thoughts—What wonderful possibilities are bound up in every boy and girl; God having a work for every one of us. We cannot all be a Paul, but success does not lie in achievement but in the striving. We sometimes glory in our attainments; Paul glories in his infirmities and weaknesses. When we ask of God, "What wilt Thou have me do?" He expects us to do the work he gives us. Paul's conversion meant a real turning point in his life; his works proved this.

Blackboard Illustration.

When Jesus comes into our lives:
S in
A nger
U seless
L ying
becomes
P urity
A ctivity
U seful
L oving

Be Strong!
We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.
Be Strong!
Say not the days are evil—Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.
Be Strong!
It matters not how deep intrenched the wrong,
How hard the battle goes; the day, how long.
Faint not, fight on! Tomorrow comes the song.
—Maltbie Davenport Babcock.

OCTOBER 29.

"The Restored Word and Its Influence."

By Francis C. Leupold.

When we as Juniors say that we are Lutherans or Protestants we ought to know just what we mean by those words or still better their significance and origin.

In October of 1917 you will read much and hear much of the 400th anniversary of the Protestant Reformation and, in fact, all during that year on every side much will be doing in honor of this occasion, and we Juniors ought not, and in fact cannot, afford to know little of the meaning of all that goes on round about us during that year.

Therefore under our topic, "The Restored Word and Its Influence," we will try and give our Juniors in their own language an outline of just what our topic covers and means.

The very wording of our topic, the restored word, suggests to us that something must have been lost or stolen to be restored, and such is exactly the case.

Now let us first fix firmly in our minds that the word here referred to is the word as given in the book of books, The Holy Bible, and then let us go back nearly 2,000 years when this word was given to our forefathers by Christ

and in fact even many years before Christ the word was given to people by the prophets of old, and we can plainly remember such men as Moses.

However, for this topic let us remember the word as given by Christ to all men as the means whereby they could find the only true way to lead lives of earthly happiness and true salvation for their sinful and hungry souls.

Now after Christ had preached to the countless masses and taught His disciples and apostles, He ascended to Heaven and we really have the beginning of the Christian Church, with St. Peter really as the first head of the church.

Christ had now laid the plans and here was the pure gospel free for anyone who wanted it and we find many accepting the word and receiving it unto their hearts and living a happy Christian life.

As time went on congregations were organized, churches were built and men were trained and taught to be pastors to the people.

This was as Christ wanted it and should have continued until this very day, but alas this was not so and we will try in a few sentences to show how the word was lost and the need for its being "restored."

Without going into details which time and space will not permit, let us just go to beginning of the fifteenth century when the Christian church was better known as the Holy Catholic Church and has gathered into itself many new things never preached by Christ or His apostles and had made many church laws contrary to the laws of the Bible, but made for the men now active the church of that age for their own satisfaction and which wrought many taxes and unjust penalties on the common people who, for fear of the power of these so-called church officials, gladly did as they were told, for most of them were too poor and too ignorant to read the word for themselves and in fact they had been warned not to do so for the priests and others told them that they would teach them and tell them what to do, so that they would not misinterpret the word.

However, not only the ignorant consented to this sort of thing, but men educated for the priesthood and the monks in the monasteries sanctioned this sort of thing either in ignorance or because they were afraid to raise their voice against the heads of the church. The people, too, in great numbers were not satisfied, but to utter a protest or question the doings of the church at Rome was to commit a great crime and in consequence of it a severe punishment would be meeted out.

So for probably a hundred years before we hear of the monk Luther, this sort of thing went on in the church.

Would the people abide forever in this sort of thing? Would God see His Church be so conducted when after sending His only Son to give the people the Word, would He see it denied or so contorted so that the people for whom it was intended would not get the real good from it that was intended? Let us see!

Without going into the very interesting childhood and parenthood of Martin Luther, let us stand by him when as a monk he is studying the Holy Bible in the monastery at Erfurt. Before entering he had received his Master degree and he is a truly learned man. Oh, how I should like to go into some detail of his work here in this monastery, but I cannot (however, every Junior ought to read the life of Martin Luther), so I must hasten on. In earnestness and sincerity he faithfully studies the Bible and herein he finds many truths and also sees many false practices that his church is using. His heart cries out, yes, and we think we can see God urging him on to free the people from the awful tangled and corrupt state that the church has fallen into; he truly realized that the "word" has been withheld or stolen from the people and he sees the need of the word being "restored."

He takes the matter up prayerfully and calmly but nevertheless firmly, and tries to make the church fathers of his day see the truth; but they cannot or will not, and Luther publishes his beliefs and again endangers his own career and even his life, but he pushes fearlessly on, and to what? Defeat? Death? No, never!

God is with him; and the people in great numbers flock after him as did the masses around Christ.

And finally, when Luther nailed his theses on the church door at Wittenburg, what happened? Did a new religion spring into life in 1517? Will we celebrate in 1917 the birth of a new religion? No, decided no. Then what does 1517 and 1917 mean? My dear Juniors, it means just what the theme of our topic indicates—the "restoring of the Word." Nothing added to it and nothing taken from it, but the full word of the wonderful and beautiful messages of the Bible as taught by Christ, His apostles and the true pastors of today.

But let us for a moment glance at the second thought of our topic, namely the "influence" of the restored word.

It was the means of the purifying of the Church of Rome to a certain extent, for the Catholic Church of Rome of today is nothing like it was in the days in which Luther condemned it for its many faults. The restored word has given to most every corner of this earth the Word in all its purity, freely open for men to read and study and find its saving powers; or let me make it a little more personal by saying that it has given to you, each one of you, the opportunity that you now have to read, study and be taught its wonderful truths. Just think for a moment, that we Juniors without the restored word (which in other words means the open Bible and its truths) would have no topics, and what a sad state that would be.

And now, as we close our topic, let us resolve to read a portion of that dear restored Word every day and as we close our meeting let us include in our closing prayer a thanks to God for having restored this word so that we, in our day, have free access to it.

BOOK REVIEW

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